LIBERTY STANDARD.

"PROCLAIM LIBERTY THROUGHOUT ALL THE LAND, UNTO ALL THE INHABITANTS THEREOF."—Lev. 25: 10.

VOL. II. HALLOWELL, (MAINE,) WEDNESDAY, NOVEMBER 9, 1842. NO. 14.

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Moral Reformation.

From the Abolitionist.

Letter to Gerrit Smith from one of his Tennessee Correspondents.

———, COCKE COUNTY,
East Tennessee, Sept. 24, 1842.

DEAR SIR,—

Some time since I wrote you that I should be glad to contribute something in aid of the Abolition Society. I am now situated, much as I was then, with regard to money. I intimated a willingness to contribute a slave in another way. I am ready and willing to do so. I will give you one thousand acres of land. I will give that, which is well supplied with timber, water-power, and iron ore, of good quality, or, if it be preferred, such, as is well adapted to grazing. Could you use it to advance the good cause, do not fail to let me know it. I will make the conveyance any time, when it may suit you to receive it.

Bankruptcy and ruin have spread over the South, until it seems difficult to say where they are to end. To collect debts, or to sell property, here for cash, is impossible.

A very small debt often ruins those here, who have thought themselves quite well off, as property. Good may, and, I hope, will, grow out of it, at the South.

On the first Monday of this month our meeting was held, at Newport, to take into consideration the expediency of dividing the State, so as to constitute East Tennessee a separate and independent State. The time, in the affirmative, passed unanimously. Our people appear well disposed toward the measure, but such is the general depression and despondency, that they appear discouraged, and at a loss what to do.

Amidst the gloom, which surrounds us in our pecuniary affairs, we have much cause for rejoicing, on account of the great Temperance reformation. It has been so general in our County, that I do not know of a distillery in operation, or a man engaged in the vile traffic. Our drunkards, all appear to have reformed. I could not name one in all the County, who can now be said to be a habitual drunkard. The progress has been onward, for some years, in East Tennessee, but this year has been the most distinguished of all. The reformation appears to be general.

It has also been a year of extensive religious revivals. The Church, I hope, has in her great increase in numbers, many who are the sincere worshipers of our Savior. Yet, while the Church has cause for rejoicing she has much for mourning. Slavery comes in to spoil her. In the same church, where we hope, are sincere worshippers, there are those who buy and sell their own brethren. There are many who hope and pray for the cleansing of the sanctuary; and, who prophesy that the time is near at hand, when it will be done—that these great movements will be followed by others of no less magnitude.

My worthy friend, Rev.——, of the Methodist Church, told me the last time I saw him, a few days since, that he had reflected much on his duty to preach openly against slavery. He said he had a family of small children with but limited means—that, by the Sate laws, he would be liable to a fine and imprisonment. He said he had a wish to correspond with you on the subject. I told him I would venture to say that his letter would be kindly received. I have hoped that our churches, at the North, would lead in this great reformation. If they would, I am confident that, at the South, a reformation in the Church would soon follow.

On Monday of this week I met with Mr. ——who told me his slave,——had returned. He came to him the morning before, and told him that he left him in consequence of an intimation that he was to be sold to a slave dealer—that he had wandered about in the forests, and after suffering much, had come back to submit to his fate, whatever it might be. I told him I felt sure he would treat him kindly. He said he had done so. But how much that poor man must have endured with hunger, cold and wet, while out in the mountains and caves, from the last of December until the present! Yet, this is slavery in its most mitigated form.

Should I give you a brief relation of a case in the other extreme, it would I know pain you: but it may be important that you should be fully informed of the despotism, under which the slave groans in the South. In the adjoining county of Greene there is a despotic slaveholder by the name of Daniel Allen. A slave of his, who visited his wife some miles distant, came in the morning later than usual. He took him into his cellar and made his slaves hold him, or assist in tying him, when he emasculated him. He died soon after—was thrown into the river Nolichucky, floated down, and lodged in a fish trap, from which his body was taken and buried. The wounds were apparent; and the report which went out from his slaves, not doubted. One of them, the father of Jeremiah, owned by Mr. T. Hoff, stated these to be the facts to his son, who related them to Mr. Huff, from whom I had them. I have heard the same from others, and have no doubt of the truth of the story. This last summer he killed another of his slaves with a pitchfork—a fact which I had from Mr. Huff. These facts are well know in E. Tennessee. No man doubts their correctness. But there is no legal proof, as a slave cannot testify against a white man; and none but slaves saw him commit the murders. The law does not restrain a despot in the treatment of his slaves, unless he kills them. Then slaves are not admitted to testify against him, so that the protection, which the law affords, is very little.

So far as I can judge, there is a favorable change in the public mind which might be turned to good account, if we had the means to spread light before them. Many suppose that the slave will be persecuted while here, or if free, that he will still be persecuted with none to protect him, and will look to Africa as his only asylum. Less is known here of the Colonization Society than at the North, particularly of its faults. The good people, who ask that the slave may be free, on condition that he will go to Africa, suppose, that by procuring his liberation, they do him a very essential service. Pious, as many of them are, that by him they send a Missionary into Africa, well qualified, by constitutional habits, for the climate. Patton Howel, a very worthy man on Mossy creek, is learning one the trade of a blacksmith and axe-maker. His owner, I understand, gives him his freedom, that he may go to the land of his fathers, and carry a very useful art with him. I have heard that the Rev. Mr. Harrison of the Presbyterian Church, is instructing a young colored man in divinity, that he may preach in Africa. I think he came to Mr. Harrison as a relative.

The excitement, on the part of the slaveholders, has in a measure, subsided. Papers and documents sent out have, probably, a better prospect of meeting with attention, than at any time the last five or six years.—Such as I have received I have given circulation, and shall continue to do so.

With great respect,
My dear sir,
I am sincerely yours.

Origin of Slavery in the United States.

We learn from the British and Foreign A S. Reporter that James Grahame, Esq. is the author of a new work on American Slavery, published in London, 1842. It is entitled, 'Who is to blame?' or a Cursory Review of American Apology for American Accession to Negro Slavery.' The work is represented as being beautifully written, and as noble in sentiment as it is captivating in style. The distinguished author has within a few days expired in the neighborhood of Paris, his book is said to be just such a bequest, as a benevolent man might wish to make to a world which he was on the verge of quitting forever. As it more immediately concerns the dwellers on this side of the Atlantic, we trust we shall soon see it from an American Press. The following account of the actual introduction of slavery into this country, copied into the Reporter, has afforded us so much interest, we are induced to transfer it to our columns. We presume many of the facts will be new to most of our readers.—*Christian Reflector.*

The first cargo of negro slaves imported into North America, was conveyed by a Dutch vessel in 1620 to Virginia, where they were readily purchased by the planters, without the permission of the King or knowledge of the British government. Indeed this government did not till several years after, exercise the political government of Virginia, which was originally confided to a numerous society of English gentlemen established in London. Moreover, the first of the British statutes of Navigation was not enacted till the Restoration of Charles II in 1650; and the slave trade was not comprehended within the scope and operation of the commercial policy of the British government till the reign of Queen Anne—prior to which negro slavery was established in every one of the American provinces that finally revolted from Britain—of course with the exception of Georgia, which was not planted till the year 1733. The number of slaves in every province was regulated by its soil, climate, and other physical circumstances, and not by the degree of its subjection to British control. The puritan colonists of New England, at a time when their provincial government was practically independent of Great Britain, reduced to slavery the captives whom they took in their wars with the Indians. Maryland and the Carolinas acquired negro slaves while they were subject not to the British crown, but proprietary dominion; and, undeferred by the threats and remonstrances of the British proprietaries to whom they owed allegiance, the Carolinian planters adopted and long persisted in the practice of kidnapping and in enslaving the unoffending Indians who had the misfortune to be their neighbors. Slavery was established in the territory of New York and N. Jersey, before this territory ceased to be a province of Holland. The British government was far stronger in New York, after it became a British province, that in Virginia, Maryland, or the Carolinas; yet in each of the last mentioned States, the slave population far exceeded that of New York. The Quaker colonists of Pennsylvania, became slaveholders while they depended not on the crown but a Quaker proprietor, and before the British government had extended the grasp of its commercial policy to the slave trade; and the Quaker assembly of this province and of the Swedish plantation of Delaware with which it was then united, flatly rejected the overture of their proprietary, William Penn, to alleriate by legsl ordinance the bondage of their negro slaves. Maryland, and Pennsylvania were allowed to retain their proprietary constitutions as long as their colonial relation to Britain endured; yet while the first swarmed with slaves, the other never possessed more than a very small number. In Virginia and Carolinia, the government finally became completely regal, and the slave population was large. Precisely the same change of government took place in Massachusetts and New Hampshire; and yet there, the slave population was always insignificant. Connecticut and Rhode Island, escaping the fate of their New England sisters, were enabled to retain their pristine peculisrity or exemption from British control. Yet slaves about as rare in Connecticut as Massachusetts, were more numerous in Rhode Island than in any of the other States of New England; and the merchants of Rhode Island were long notorious for the avidity with which they pursued the slave trade.

When the plantation of Georgia was commenced, in the year 1733, the administration of political authority over its territory was committed by royal charter not to any branch or department of the British government, but to a board of trustees composed of those gentlemen and philropists by whom the colonial project had been devised and digested. It was by this board that Gen. Oglethorpe, one of its own members, was appointed to preside over the colony; and it was during the subsistence of its authority, that Oglethorpe was finally recalled to England in 1743,—ten years after the foundation of the settlement and nine years before a single negro slave did or could enter its territory, and the colonists that had no connection whatever either with negro slavery or with any affair or concernment of the colony. One of the earliest acts of the Board of Trustees, after the first band of emigrants had been transported to the colony, was to frame and publish a code of fundamental laws and constitutions for the infant society, by which negro slavery was absolutely prohibited in Georgia. No sooner was this ordinance promulgated than it excited the most violent and general discontent among the colonists, who were chiefly composed of a class of unfortunate men very ill adapted to a scene of rough labor and patient poverty, and whose complaints of the privation of negro aid in their toils were provoked by the example and abetted by the counsel of their neighbors, the planters of South Carolina, who, enjoying the services of those counsellors to share with them the envied privilege of possessing negro slaves, so many of the Georgian Colonists abandoned their colonial soil, that fears began to be entertained of the total desertion of the young province; and in the year 1737, a general meeting of the remnant planters, in a petition and remonstrance to the Board of Trustees, protested vehemently that this calamitous event was inevitable unless the prohibition of negro slavery was repealed. From this claim of the Georgian colonist to be indulged with the possession of slaves, the only deserters was a handful of Scottish Highlanders who had recently resorted to the province, and some German members of the Moravian brotherhood, who, in spite of the protection of the trustees, were soon after expelled from the province by the jealousy and persecution of their fellow planters. The trustees refused to hearken to the desire of the petitioners, or to suffer a single slave to enter Georgia; and finally persisted in this refusal till the year 1752 when disgusted with the languishing condition and incurable murmurs and discontent of their people, they gladly surrendered their chartered authority to the crown. Then and not till then, did the crown, in accordance with the earnest and general importunities of the colonists, bestow on them a constitution precisely similar to that of South Carolina, and including, among other more worthy but not less coveted boons, the privilege of acquiring and employing negro slaves. But, as the Government, though it might encourage, it could not force its merchants to sell them; and little effect was produced in Georgia by her altered constitution till after the peace of Paris in 1763, when leaving to flourish under the improved husbandry which she owed to the example and direction of the British Governor Sir James Wright, her planters acquired sufficient wealth and credit to invite the resort of slave merchants and stock their territory with a numerous servile population.—This was but two years before the commencement of the revolutionary quarrel between Britain and her American colonists. Of petitions presented in the brief interim, or at any other period, by the Georgians to the British government for the withdrawment or restriction of the boon they had so long and earnestly solicited, I believe that no traces are extant, except in the imagination of the writer who has hazarded so incredible an assertion.

MONROE EDWARDS IN SING SING.—Monroe Edwards has been safely deposited in Sing Sing prison, where it is understood that he will be employed in carpet weaving.

INTERESTING TO SHIP OWNERS.—We learn that it is proposed to have a general Convention to be holden in Boston, of Ship Owners, Ship Builders and Merchants connected with the freighting and carrying trade, in order to consider upon the present depressed condition of those interests; and to memorialize Congress thereon.—[Patriot.]

NEW ORLEANS.—The fever has left it.—The Picayune of the 18th says—'The health of the city is rapidly improving—in fact we would hazard nothing in stating that all symptoms of epidemic have disappeared.

Political.

Michigan State Liberty Convention.

This was held at Ann Arbor, Oct. 19, and was, says the Signal of Liberty, "the most encouraging liberty meeting we have attended in the State." Birney, Stuart, Cleaveland and Wilson were there, and held the meeting with unabated interest till 11 o'clock at night. Michigan received an uncommon prize in the noble Birney—much is expected of her. Our readers will like to see what their brethren in the far west think, and we copy several of the resolutions.

Resolved, That with unfeigned thankfulness would we recognize the hand of the God of the oppressed, in remarkably developing the principles of our great and sacred enterprise the past year by various and most signal providences.

Resolved, That as American slavery is a great moral, social and political evil, brought upon the slave and the nation by the American people, it no ensure demands of them an efficient combination of all their moral, social and political efforts to abolish it.

Resolved, That history clearly shows that while a system of slave labor and free labor exist in one body politic, it will be the constant effort of slaveholding and proslavery politicians, by way of political compromise, to make the industry and the economy of the free labor system supply the great deficiency consequent upon an idle, extravagant and licentious slave labor system.

Resolved, That every expedient resorted to for the permanent financial relief of our depressed country, by rival politicians while under the slave power, must of necessity ever prove abortive

Resolved, That every scheme of the rival slave and pro-slavery politicians of this nation to "nationalize" and equalize northern and southern exchanges while slavery continues (not excepting Webster's and and Tyler too's favorite exchequer Bank) will constantly tend to make northern labor, industry, and economy, to support southern idleness, prodigality and licentiousness.

Resolved, That while we most earnestly implore Christians and moralists of every name to lift up their voice long and loud against American slavery, the vilest the "sun ever saw," we would also entreat them to prove their abhorrence of slavery by elevating by their suffrages, such men and such only, as are entirely untrameled by *pro-slavery* party chains, and who have given satisfactory evidence that if thus elevated to place and official power, their course on the subject of human liberty would be of no doubtful character.

Resolved, That the stale cant about liberty party men that they throw away their votes in sustaining a minority party, acknowledged to be right in principle, would equally discourage the honest efforts of any minority whatever, in promoting their principles, however much the public good might demand their speedy triumph.

Resolved, That we are surprised that the Christian portion of our countrymen dare look for the blessing of Heaven upon our country while they continue to lend their aid to elect unjust rulers, who rule not in the fear of God.

Resolved, That the success of colored men in the work of self elevation, when they have had any good opportunity to make it, prove their claim to rank every where among the freemen of the world.

Resolved, That the slavocracy of America and the Isnocracy of England are great labor-despising—soulless *aristocracies*, having mutual sympathies and mutual interest, and have long made common cause in depressing and crushing the free laboring interests of both countries.

From the Emancipator and Free American.

For the Liberty Party.

The Question, "Why have you formed the Liberty Party?" Answered.

This question is so frequently asked in Fall River, that we the undersigned have thought proper to give briefly a few of the many reasons we have for so doing.

1st. Because the two great parties consisting of Whigs and Democrats, have forgotten the first principles of the American Revolution, viz., "free-born equality and God-given endowments, which are rights inalienable, life, liberty, and the pursuit of happiness;" and have so far corrupted themselves as to practically adopt the language of the Vermont school master—"All men ARE BORN FREE AND EQUAL, EXCEPT THE NEGROES."

2d. Because the friends of human liberty have nothing to hope from either of the great parties, whose connection with national politics in such as renders it inevitable that they bow down to the ancient spirit of slavery, or lose the support of the South. Thus rendering the overthrow of those parties necessary to the *prosecution of Liberty.*

3d. Because, while either of these slavery-loving parties have a majority in Congress, no business whatever can be done until freedom is gagged and the right of petition (for the season) is destroyed;—consuming generally from 6 to 10 days, at an expense to the nation of $3,000 per day.

4th. Because slavery, supported by (Northern) Whigs and Democrats, costs us too much; as, for instance, when slavery was attempting to crush J. Q. Adams, the last session of Congress, about eighteen days were consumed in attempting to convict and defend him, each day eating up $3,000. Witness also the case of Joshua R. Giddings. Similar cases which have been of frequent occurrence, at an immense expense to the nation.

5. Because the national treasury is paying $200 per day to 25 representatives from Southern States, whose claim to a seat in Congress is based on slave property alone.

6. Because both of these slave-ridden parties approve of that most disgraceful and dishonorable war in a Southern peninsular, commonly called the Florida war—a war which was begun and carried on for the purpose of recovering certain runaway slaves who were with the Seminole Indians. Thus taxing the nation upwards of $40,000,000 of dollars for the support of that which our fathers abhorred, which the united voice of the civilized world condemns, and which christianity hurls to the neithermost pit of perdition.

7th. Because of the injustice of slavery and its abettors to white as well as black. It is notable, or rather it is a notorious fact, that while the free States have many millions more inhabitants than the slave States, yet they are not entitled to as many privileges or emoluments.—Out of the thirteen Embassies to foreign courts, the free States have but two; and one of these has already been sacrificed on the altar of Southern slavery. And so glaring is the spirit of slavery, that in fixing the representative ratio, all the advantage is given to slavery. And when the surplus revenue was divided, Louisiana had six dollars per man, while Massachusetts had only two.

With these startling facts before us, shall we, or can we, consistently, as moral or religious men, go to the ballot box and deposite our votes for slaveholders or men who refuse to fill the public offices of honor and trust; knowing, as we do, that by such an act we shall bring upon the nation an awful disgrace in the eyes of the whole civilized world?

Our intention in this address is to call on all legal voters belonging to either of the two great political parties, to come forward like honest men, and assist in the nomination and election (if we can) of such men as will solemnly pledge themselves to do all that lies in their power to immediately emancipate from galling thraldom every serf, whether black or white, where Congress has the jurisdiction.

JOHN FALL,
IRAM SMITH,
GEORGE SPARHAWK,
ROBERT MCEWAN,
JAMES DEAN,
SHADRACH SCHOLES,
JAMES G. BOWEN,
BENJAMIN SWEET.

Fall River, October, 1842.

From the Emancipator.

The Treaty with Great Britain.

The general rejoicing at the settlement of our difficulties with Great Britain, will find but little alloy among the sober people of the North, from the consideration that the Creole case *is not mentioned or alluded to.*

Thus, the whole scheme of the Globe, and pro-slavery clique of all parties, in regard to this case, has failed. It will be recollected, that about the time of the censure of Mr. Giddings, that the Globe first put in its decree that the government should "settle none of the questions in dispute, until all shall be adjusted." The Courier and Enquirer responded, by saying that "Mr. Webster would make himself the laughing-stock of Europenn statesmen, if he adjusted one question, (the boundary) on which the whole civilized world was with us, and left open another, (the Creole case) on which the whole civilized world were against us." Many other positive declarations, equally decisive, might be quoted. But what will our prophets say now? The treaty is made and ratified by the Senate, by the overwhelming and unprecedented majority of 39 to 9. And what is more, the ratification was carried mainly by the exertions of John C. Calhoun.

A portion of the correspondence between Mr. Webster and Lord Ashburton has been communicated to Congress and published. By the kindness of a friend, we are enabled to state some points in it. So late as August 1, Mr. Webster, in a letter to Lord Ashburton, expresses his regret that his lordship was not authorized to arrange the Creole and similar cases.—He says distinctly, that "no complaint is made, except in cases where vessels have slaves on board." He then argues—

1st. That a vessel driven into an open port, carries with it the laws of the nation to which she belongs.

2d. That a vessel thus driven into a foreign port, does not thereby become subject to the laws of such port, so far as the rights of property are concerned.

He then jumps at the conclusion that it *ought* not to be affected so far as the personal relations of those on board are concerned. He urges that the relation of father and son, or of husband and wife, are not affected by going from one civilized country to another, and then *jumps to another conclusion, that the relation of master and servant ought not to be affected.*

Ha then anticipates the objection that marriage is in law a *contract*, and then makes the very extraordinary assumption, *that slavery is also founded in contract.*

He combats the doctrine that slavery is *local;* and through his whole letter assumes that it exists *on the high seas*, on board American vessels.

He further urges, that slavery may be extended into any territory where local law does not actually prohibit its existence; and urges the reason why it can not be extended into Great Britain, is because their laws prohibit it.

We have not time to examine this letter further; but it contains too many legal errors to pass unnoticed; and we shall return to it again.

There is one other point which is too important to pass over in silence. Speaking of slavery in the southern States, he says *"It exists there under the guaranty of the Constitution of the United States!"*

This is the doctrine put forth by Calhoun and others in the Senate. *If* this be the fact, it certainly should be known. Will some friend of Mr. Webster inform our readers where such guaranty is to be found? In what part of that instrument does it exist? The assertion is entirely unfounded. If all the slaves of Virginia and other states cross over to the Bahama islands, are we bound to go and bring them back? Let some jurist of New England answer the question. For if the *nation* has guaranteed slavery to the slave states, it as a matter of no small consideration, at this time.

J. G. Whittier's Letter of Acceptance.

Amesbury, 10th mo. 10, 1842.

TO J. W. HAYES, LUTHER LEE, E. R. DIKE:

RESPECTED FRIENDS,—Your note of the 8th inst., informing me officially of my nomination by the Liberty Convention, as a candidate for Congress for the Third District has been received, and although my presence at that Convention would seem to have rendered any communication from me unnecessary, yet, agreeable to your request I hasten to give you an explicit answer.

As an abolitionist, I believe neither my friends nor my enemies if I have any, can justly accuse me of shrinking from my responsibility which, in the course of events, seemed to devolve upon me. And so long as Church and State are united against the advocency—I am willing to stand in any position which my friends assign me, and which does not conflict with my idens of duty. I ther fore cheerfully accept the nomination of the Convention, promising, however that whenever our cause shall have gathered about it the elements of complete success, I shall be ready with still greater cheerfulness to give my support to some person better able than myself to represent the friends of impartial freedom in the national councils.

Permit me to suggest the hope that all our measures to promote the success of our nominations may be such of become men engaged in the high mission of moral and political reform. Leaving all low and dishonorable expedients to the advocates of parties making no pretensions to philanthropy, let us lean with hearty confidence on the justice and truth of our principles. The enlunies, the misrepresentations, the personal abuse of our opponents, will soon be forgotten, with all their party watchwords and petty issues. But the great interests of the cause in which we are engaged are those of universal humanity. They reach into the infinite future. It is our calling to hold up the long neglected truth that Personal Rights are the fountain and source of all others: to infuse into our country's legislation the spirit of the Divine precept, of doing unto others as we would others should do to us. With such an object, the common expedients the private tricks, the public parades of ordinary parties are incompatible. Nor do we need them. There is an inspiring enthusiasm in the cause itself which requires no outward and collateral incentives to action.

It is essential to the successful prosecution of our enterprise, that old party names and associations should be abandoned among us—that they should all be swallowed up in the great and sacred name of LIBERTY. In the very act of seprating ourselves from the two great parties, we have declared our belief in their unfitness to promote the true and lasting interests of the country. Let then the names and nicknames of Whig and Loco perish from the anti-slavery vocabulary. Are we not all brethren—with one common object—animated with one hope—settled and grounded in one faith? For myself, I have for several years past, in the exercise of my rights as a citizen, made the cause of universal freedom paramount to all party considerations; and now I can only say, in the words of the lamented William Leggett, when his name was proposed by his Democratic friends as a candidate for Congress—*I am an abolitionist.* Let other men twist themselves as they please to gratify the present tastes of the people. I choose to retain undisturbed the image of God. I hate slavery in all its forms, degrees and influences and I deem myself bound by the highest moral and political obligations not to let that sentiment of hate lie dormant and unmanifesting as it was in my breast, but to give it free vent, and let it blaze forth, that it may kindle equal ardor through the whole sphere of my influence. I would not have this fact disguised or mystified for any office the people have it in their power to give."

I am very truly your friend,
JOHN G. WHITTIER.

Mr. Biddle's seat, 'Andalusia,' is offered for sale by the Sheriff of Bucks county. We understand it is merely a matter of form, for the purpose of making a legal transfer of the property from the father to the son, the latter holding a large mortgage upon the property.—*Philadelphia Courier.*

IMPORTANT NAVAL MOVEMENT.—The steam frigate Missouri, Captain Newton, sailed from Savannah, for Vera Cruz, on the the 19th inst. with Mr. Curson, bearer of despatches from his Government, as passenger. As the utmost despatch was used by Mr. Curson to get to sea, it is fair to suppose that his despatches are of a very important character.

The Pittsburg Gazette says that the Iron War Steamer for the Lakes, is in rapid progress of construction in that city. Her frame work is nearly all up, and a good deal of her sheathing on. Every thing is of iron. The iron plates, of which her sheathing is composed are ½ of an inch in thickness.

Communications.

For the Liberty Standard.

The following communication has been so unfortunate as not to find a place, until the first part referring to a Camp Meeting at Woolwich, is out of date, and we take the liberty to omit it. The plain truth of the remainder should be weighed well.—Ed.

The preaching at the meeting was generally appropriate, energetic and truly evangelical, one brother, however, who has been for years an affliction to some of his brethren on account of *his alleged* ultraism, and proneness to speak out plainly what he thinks, preached a discourse, founded on that almost obsolete declaration of the Lord Jesus, '*Ye are the light of the world*,' which made no small stir among the brethren.—The preacher after explaining the figure presented by the text, commenced with the proposition that Christ had a church in the world, and that each member should be a star, and the church in her social organization should be the sun of the moral firmament. He then proceeded to illustrate the proposition by showing that the church should be, 1st. The light of the *political* world. 2d. She should give character and vitality to our social institution. 3d. She should be the light of the domestic world, and 4th, she should be the light of the moral world, by raising and sustaining the true standard of piety—should carry out and apply the principles of the gospel—manifest the spirit of universal benevolence, and lead men to Christ instead of leading them to sectarianisms. The preacher adverted in pretty plain language to some of the evils existing in the present social organization of the church, evils which greatly obscure its light, and closed by exhorting the brethren to examine themselves faithfully, and see if *they* were right, and if so give God the praise, and go forward, but if not, lose no time in getting right.

After he closed, several of the brethren rose in succession and endeavored to patch up the rents which had been made to appear in the old garment of sectarianism, and expediency; not however, very much to the edification or comfort of those who believe that the devil in the church, however, baptized, sanctified, caressed, is surely the devil still.

I do not mean by these remarks, that these dear brethren are in favor of having the devil in the church. Far from it. But they seem to me to be laboring under the mistaken notion that to remove Satan from the church is *inexpedient*, if such removal will cause him to roar, and create an excitement among his aiders and abettors. The Apostle did not reason thus when he said to a church, '*It is reported commonly that there is fornication among you. I told you before, and I foretell you, as if I were present the second time; and being absent now I write to them which heretofore have sinned, and to all others, that if I come again I will not spare—your glorying is not good. Know ye not, that a little leaven leaveneth the whole lump? Purge out therefore the old leaven*,' &c. '*I wrote unto you an epistle* NOT TO COMPANY WITH FORNICATORS.'

The motto of the apostle was 'FIRST PURE *then peaceable*,' and it does not seem to have entered his head, that the church of Christ could be injured by the removal of sin from it.

Now the brethren referred to, admitted that the preacher had not revealed half the truth touching the evils, sins and delinquencies of the church, *yet they doubted the expediency of publishing it to the world!* So on this point, we are at issue. Why the world knows it already, and we think it best to let them know that we know it too, and that some of us at least, mean to get right and labor for the purification of the church, and the salvation of the world. To be silent respecting the sins and impurities of the American church at the present time, is to prove our ignorance or wickedness and hypocrisy; from this there is no escape, for the world knows that the church is full of pride, worldly mindedness, covetousness, and oppression, '*the vilest that ever saw the sun*.'—Hundreds of her ministers, and thousands of her members are guilty of trading in the *souls and bodies of men*, and are holding them in cruel bondage, and all this is sanctioned and sustained by the authorities of the church; and multitudes of D. D's, and lesser ministers and church members are supporting the sin of all villanies, the mother of abominations, and crying, great is Diana! for by her we have our wealth; and the minister who raises his voice against the sins of the church, does it at the risk of his reputation, and incurs the displeasure of the 'powers that be.'

Now we say that such an organization is darkness, rather than light, and you might as well attempt the incubation of an egg, by imbedding it in ice, or thaw out the north pole with a lightning bug, as to think of reforming ... with such an instrumentality as the present church organization in America! All the moral power in this country is embodied in, and all the true light is emitted by individuals who fear God and work righteousness and take a decided and uncompromising stand against sin in the church and out of it. The number of these is increasing, and we have reason to hope, that by the blessing of Heaven, the day is not far distant when the nominal church shall become the *true* church and light of the world.

C. C. CONE.

Sept. 30, 1842.

Abolition Electioneering.

Electioneering is pleading for poor crushed men, women and children in the District of Columbia. Abolition electioneering is pleading for emancipation, life, wages, for the chastity of wives, the purity of daughters—yes, electioneering for the slave is fetters-breaking, bible-giving where now denied. It makes *things* and *chattels* into men. Put keys in the ballot-box to unlock the *bastile*. Every pro-slavery vote is a fetter. To save your vote, vote right; and then let those bear the crime of slavery, who vote wrong—be hold for the helpless.

ALVAN STEWART.

For the Liberty Standard.

N. Parsonfield, Oct. 27, 1842.

MR. EDITOR:—I here send you one year's subscription for your paper. I did not agree with your agent to take your paper more than six months, as I have not fully fallen in with your views as to the best method of accomplishing the great object now up before the people, but I like its spirit since it bears away upon slavery, and what I have most feared, does not suffer the cries of burdened humanity to be drowned amid the tumult and noise of political strife. Keep that in view, don't let that monster take one minute's rest, and I am with you. I confess I have no great sympathy for either of the great parties in their present position, so I have but little to sacrifice there, and should hail with rapture any omen indicative of the return of the pure and elevated political spirit of former times. So long as your motto is principles, not men, the right of the poor and enslaved and not personal aggrandizement, you may safely hope that your late flattering success will be but a prelude to more signal triumphs. Although we may not agree as to the best means to attain the desired end, you shall work in your way and we in ours, and may God speed the right, and send by some means deliverance to the despairing bond-men.

J. FULLONTON.

We thank the esteemed writer of the above, and should be happy to hear from him often, in behalf of the poor peeled slave.

We have regarded the liberty party as the only effectual mode of carrying the cause of the slave to the hearts of the people. Political and religious obstacles forbid us. But when the ear is gained by the national arguments of that party, the sufferings of the slave will be heard and *felt*. Men of iron souls, who would have ridiculed a direct appeal for the slave, have often been seen to weep at his condition when the mind had been interested in the other aspects of the cause. The suggestion, that the slave should not be forgotten, we feel to be one of great importance, he is the *great object* of our labors.—Ed.

Recent Intelligence from Africa.

We have just received a letter from Rev. William Raymond, which we lay before our readers, not doubting but that many of them will sympathise with this devoted and afflicted missionary, and extend the necessary aid.

Sierra Leone West Africa, Aug. 1, 1842.

DEAR BROTHER—At present I hardly know not what to think or what to write.—Captain Brown of the schooner Atalanta, has just arrived at Freetown direct from New York. He says that you have not been able to raise money enough to defray the expenses, (sending the Mendians home I suppose) and that the feeling is so very strong against the abolitionists, that when they held their last meeting they were unable to get a place to hold it in till after 6 o'clock at night, and then had to muster it against mobs; and that the collections would not pay the expenses of the meeting. This is a sea captain's story. For my own part I cannot credit it in full, but it affects me here the same as tho' it was true. In consequence of this report Captain Lawrence declines further business. He will furnish me with no more money. Br. Raston very kindly lent me $20, but I hardly dare to receive any more from him, for I know of no way of paying it. Here I am in the middle of the rains, with my family and people to support, and know not where I am going to get another copper. I am indeed in no enviable situation, but I do not feel discouraged—far from it. I know that the same God who has delivered me in times past will deliver me now.

I am now just recovering from a fever. I feel pretty well, but I am very weak. Dr. Goheen, of the Liberia Mission, very kindly risked his own health to come from Freetown to see me. It is very dangerous traveling on the water at this season of the year, and then there is the danger of getting wet, which is almost sure to bring on fever. Notwithstanding this, Dr. Goheen offered to come and see me if I would send my *boat*. I did so, and he came, and I trust was of no little service to me. Please present him with the thanks of the Committee for this kindness to me. Our little one has been very sick also with the fever and ague, but is getting better. My wife's health is very good.

Dr. Goheen has a better understanding about the Mendi country than any man I ever fell in with. He will call on you. You will find him a candid, honest man, and I think you can rely on his statements. He says we can go into the Mendi country without difficulty, though it would be advisable to establish a station on the coast first. He will talk this matter all over with you if you wish.

The Lord has been graciously pleased to bless my labors. Among others Sarah (Mar-gru) and Charlotte (Keo-rna) are hopefully converted to God. Maria did profess to give herself to God, but was evidently deceived, and is now seeking the salvation of her soul, and I hope she will soon find the pearl of great price. Some of the men have been under conviction. I cannot but believe that some of them at least will be made to taste the sweets of pardoning love.

My wife never enjoyed so much of the love of God in her life as at present. Her whole soul is swallowed up in the will of God. She cares not how God uses her if he will only use her to his glory. She is completely weaned from her native land, and feels that this is her home. We are, as you may suppose, a very happy family. Our family devotions are happy seasons. I have formed a Tee-total Abstinence Society, which now numbers 47. Every one of our men that are here have joined it. When I offered the pledge to them to sign they were all very eager to have their names down.

My people continue to do very well.—The rains are so hard now, that they are not able to work near all of the time. The water I understand has done great damage to my farm. The river that runs by the side of it has risen so high as to carry off most of my yams. It has risen much higher than high water mark. A day or two ago, a young Mendi man was drowned, in attempting to cross it.

What my future course is going to be, I cannot tell. The provisions I laid in for the people are now nearly expended, and how I am going to get another supply is more than I can tell. Provisions are very scarce and dear. I have been depending upon George Brown's bringing rice from Sherbro, but he has not returned, and it is very uncertain when he will. It is dangerous on the water now.

Aug. 3. I said that little Jane was getting better. So we fancied, but it was otherwise Last night about 11 o'clock, she took her flight to the mansions of the blest, and today we committed her little body to its mother earth, there sweetly to sleep, till the last trump shall sound. I feel it is my Heavenly Fathers hand. He has only taken his own. Often has the dear little child been consecrated. I feel calm and composed, and in perfect peace. In ten days more, she would have been 11 months old. I was under the painful necessity of performing the funeral service myself. I am gaining strength fast. Remember me and wife to your family.

Your brother,

WM. RAYMOND.

REMARK.

Within a few days after the above letter was written, Mr. Raymond probably received encouraging letters from the Committee, and authority to draw for his expenses and liabilities. The reports to which he alludes arose in consequence of the Tabernacle being at first, refused to the old Anti-Slavery Society, and the church at the corner of of Houston and Thompson street being engaged to the American and Foreign Anti-Slavery Society. It is needless to say that the other parts of the reports of the sea captain were erroneous. We hope Mr. Raymond will be generously sustained by the Christian community.—[A. S. Reporter.]

LIBERTY STANDARD.

HALLOWELL, NOV. 9, 1842.

"There is but one proper and effectual mode by which it (the abolition of slavery) can be accomplished, and that is, by the legislative authority; AND THIS, SO FAR AS MY SUFFRAGE WILL GO, SHALL NOT BE WANTING."—*George Washington.*

THE LIBERTY TICKET.

NOMINATIONS.

For President, A. D. 1844,

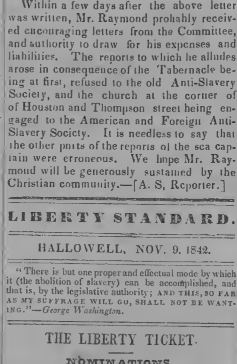
JAMES G. BIRNEY,

OF MICHIGAN.

For Vice President,

THOMAS MORRIS,

OF OHIO.



"The righteous shall grow like a Cedar in Lebanon."

History of this Century.

It has been justly observed that the anti-slavery enterprise, in this and other lands, will constitute the prominent theme, in the history of the present country. Every man is living for history. The age is inscribing its own image upon the page of history, to be held up to the gaze of the nations in all coming time. The position of the religious and political presses, of the churches and the ministry, of religious denominations and political parties, in respect to the great anti-slavery struggle, are to be impartially and indellibly recorded in history.

How then will it appear in 1942, to the inhabitants of that period, that one century before there were in this land 2,500,000 most abject and ruined *slaves*; and that after eloquence and truth had been exerting their mightiest power for *ten years* for their liberation, the chief political parties still maintained their base and servile alliance with the system; that the christianity of the country held it generally in unqualified fellowship; that religious presses, the great proportion of pulpits and christian churches were dumb, or hostile to the cause of liberty; that it was published in other countries, and uncontroverted, that the "American Churches were the bulwarks of American Slavery," and that the religious sects constituted the greatest obstacles to emancipation. How will all this appear then? And should another Voltaire arise, what use would he make of such historical facts against the christian religion?

Apologies will be dead then.

"Without Partiality."

Many good people seem never yet to have found out that this is an essential quality of the "wisdom which is from above." They read that it is "peaceable, gentle, easy to be entreated;" but as for its *impartiality*—it is radicalism to say much about it.

A good man was praying some time since, very fervently that his "church might possess that wisdom which was from above, which was so *peaceful*;" and yet, had he been pressed to embrace, and the church to possess an *impartial* religion; and had he been told that a partial religion, however "peaceful," was a mockery and an imposition, the church would not probably have heard the last about "*ultraism*" and "*exciting subjects*," and radical-abolition," for six months. Indeed, no careful observer can avoid the painful conviction, that there are very few ecclesiastical, or religious bodies, or individual churches, that would bear, for one hour, a close application of this simple principle. It is practically rejected from the christianity of this land.

New Hampshire.

Another Conquest of Liberty.

It is extremely gratifying to see the hand of an Almighty Providence leading on from conquest to conquest, the cause of freedom. It renews the strength for future conflict, and increases faith in the final triumph of the principles of liberty.

In 1840, the governor of Virginia transmitted to the governor of New Hampshire, a letter, documents, &c., relative to the controversy between that state and New York, which were laid before the legislature in June. At a session in December, a report was made and adopted by the House, fully sustaining the arrogant claims of Va. The Senate refused to adopt it. At a subsequent session the subject was taken up, and referred to a Committee on the Judiciary, of the Senate, and their report, which was adopted, goes the whole length in support of the same views maintained by Gov. Seward of New York.—What the slaveholders of the South, who exulted over the former report of the House, or their poor satellites of the North will say, remains to be seen.

After stating the case, and acknowledging all the just rights of the slave states, the Committee say:

"They can not however concede or admit in its full extent, that 'each state may define crimes and provide for the punishment thereof, and whether *right or wrong*—whoever commits the act thus *made* criminal, is amenable to the laws of the state within which it was committed, and should the offender be arraigned before the tribunals of justice within the state whose laws have been violated, no one can rightfully intefere to arrest the punishment prescribed.' They concede also that 'it is for the people of that state to *judge* of the expediency of domestic slavery or any other social or political institution, and it is their right to enact such laws as may *seem* to them necessary and proper for the protection of themselves and property.' But they beg leave to affix the following *proviso*, to wit: '*so long as those laws do not conflict with the constitution and laws of the United States' and the rights of the other states of the Union*—or in other words, so long as those laws are '*right*,' and not '*wrong*.' It can not for a moment be supposed that one state might be permitted to enact laws '*right or wrong*,' to the invasion of the rights or the vexation of any other state or its citizens.

If the principles contended for by Georgia and Virginia should be carried out to their full extent—if they can enact laws '*right or wrong*,' to affect the citizens of other states within their own states—enacting at pleasure artificial 'crimes' on the liberties and 'good name' of such citizens—virtually *legislating for other states*, and foisting 'crimes' into their borders against their will—dictating laws as a parent state upon her colonies, yet with a more unnatural and absurd spirit—totally at variance with the habits of her citizens and the fitness of moral perception—no estimate can be formed of the confusion and absurdities that would pervade the intercourse between the states. One state would make that a 'crime' which another would reward as a virtue."

The essential principle maintained by this report, and by Gov. Seward, is, that slave law can have no extra-territorial force. The free states are under no obligation to respect the slave laws of the south *beyond the limits of those states*. Aiding the escape of a slave is no crime out of a slave state. If our seamen bring away whole cargoes, no law can touch them if they but get away, and keep away. A *man* cannot be a subject of *theft*.

It will of course follow, that to aid or abet the return of a slave to bondage, is crime—is kidnapping; and those ship-masters in this state who have done this are liable to arrest. We have the names and residence of some such men, and doubtless more might be found.

The same principle will doubtless apply to the *high seas*, as to a free state. If a slave is found secreted on board a vessel, which has passed beyond *state* jurisdiction, the captain of such vessel can not put back to deliver him up, or use any agency to that end, without crime. The Supreme Court decided in the Pennsylvania case, (bad as that decision was in some respects) that no person but the owner, or his authorized agent, could have any thing to do in the recovery of the slave.

Will some legal gentleman inform us whether the constitution, in providing for the recovery of the fugitive, covers the case of slaves who escape by sea?

Ohio Election.

The Liberty vote in that state, the Philanthropist thinks, will amount to between 5000 and 6000. And when the desperate efforts by the whigs to carry that state are considered, all will pronounce this a noble vote. No effort was spared, of kind or degree, to counteract the liberty party. It was well understood that the speeches of Mr. Clay were there to be decided—and *they have been*. Ohio was Waterloo to him, and we can congratulate the friends of liberty in the overthrow of one of the high priests of the slave power. John C. Calhoun will share no better fate, and that power has no other giants like these to bring into the field.

Anti-Slavery Women.

Is it *true* that there is not interest enough for the slaves among the anti-slavery women in Maine, to raise a few dollars to publish that thrilling account of the "Escape," in the District of Columbia, written by Hon. Seth. M. Gates, M. C. from New York?—Come ladies just go round—make a collection for the anti-slavery tract cause. Take that account, and read it to your neighbors and you will soon obtain enough for this object. It will do good. A brother of that female who threw herself over the "Long Bridge," has since escaped to Canada. The editor of the Tocsin (Mr. Torrey) says he was so white that he did not mistrust him to be colored, and Johnson (for that is his name,) says his sister was whiter than himself. She was to be torn from her children, and sold for vile purposes to the South.—We wish to publish 10,000 copies of that account, if the women will furnish the means. A little labor will do it.

We have another document of exceeding value on the pecuniary effects of slavery upon the north, which we greatly wish to publish in tract form. Will not the friends take up a collection for the object, to enable the committee to publish it?

Would not a collection for these objects be highly appropriate for Thanksgiving day? How suitable for every congregation to make a contribution for the cause on that day!

George Bradburn Esq.

Some remarks from this gentleman appeared recently in the N. A. S. Standard, making quite blue complaints of the editor of the Liberty Standard, which more important things prevented our noticing before.—The first complaint is, that we did not call on him. We had the pleasure of meeting with him twice while he was in town, and although he was an agent of a society with which we have no connection whatever, other interviews would have been sought had not the pressure of business prevented.

He was expected at our office, where abolitionists usually call, but instead of that it was some days before we knew where he was to be found.

The next complaint is, that we did not notice his lectures in the paper. He was sent here by a foreign society, which made it a condition of his appointment that he should oppose the Liberty Party, a society which had no correspondence with the M. A. S. Society, and whose former agents had been quite liberal in their abuse of us. We thought it therefore proper to wait and hear what was said; and since then, as he would not probably reciprocate the favor he asks, and as at least three whig papers had taken up his case, it seemed unnecessary to introduce the subject.

Another complaint is, that I did not answer a letter from him to Dea. Dole, and in his behalf persuade him not to come here. This I engaged to do, but immediately received a letter from a friend in Bath, saying that Mr. B. *was coming directly to Hallowell*. It was thought therefore unnecessary to write. Thus we have gone over the docket; and now respectfully to all, we frankly say, that as an individual we do not wish the labors of anti-slavery agents in this State who oppose that action which, with so much agreement, is regarded in this state as vital to the cause; who are laboring to induce abolitionists to retain permanent connection with pro-slavery parties, and who war upon the only party that wars against slavery. We should regret, as they do in New York, the extension of such an influence.

But the most gratifying circumstance in regard to this case is, that it has afforded three or four "*more favorable*" whig editors an opportunity to relieve their burdened spirits of a superabundance of whig spleen. They appear better already.

Dogs and Sheep.

A late Address before a South Carolina Agricultural Society says; "I think I can say with truth, that the agriculture of no country can be considered as prosperous, when more dogs are to be found than sheep." But if the interests of agriculture *require* more dogs than sheep, then the greater number of *dogs* would indicate the highest prosperity. They understand in South Carolina how to obtain wool from the backs of northern sheep with the paper of bankrupts; and as for dogs—they have to fence in the whole plantation with them, *against their own laborers*, besides a corps of Body Guard for special emergencies. Southern *agriculture* needs far more dogs than sheep.

We perceive, with regret, that the Philanthropist is to be discontinued for a time, on account of non-paying subscribers. Says the Editor, "if but one half of those who are in arrears would pay what they owe we should all be moving again."

Shall this ever be said of abolitionists in Maine? Think of the moral affect of such a fact! What does it say to the south! and to the north!

To avoid such a fact, we should regard two meals a day as *abundance*.

For the Liberty Standard.

"Happy and Contented."

MR. WILLEY,—

It is wished, through the medium of your paper, to inform Mr. Johnson, owner of the Steam Cotton Press in the upper municipality of New Orleans, that his bale of cotton, done up in the shape of a human being, has been already received, and safely and expeditiously forwarded to the dominions of Queen Victoria. These articles having ceased to be of British manufacture, no duty for revenue or protection is charged on the importation. Mr. Johnson therefore has no bill of this kind to pay.

It being by kind Providence permitted to this sort of goods and chattels to speak, as Balaam's Ass to reprove the madness of the slaveholder and for other purposes, the article forwarded in Mr. Johnson's account, returns with the deepest sense of gratitude to God, his unfeigned thanks to those kind friends who furnished him with means, by which he reached Baltimore in safety, and also to those sailors who brought him, concealed in the forecastle of their vessel from Baltimore to Bath.

It is hoped that this notice will relieve the anxious mind of dear Mr. Johnson, who, from his strong patriarchal love for this kind of property, may be pining and bemoaning his heart, through fear that this dear object of his affections may be starving in some loathsome Southren Jail, or may have been devoured by some alligator of a Southern swamp, or lest he is now rotting in some canebrake of the South.

Committee of Vigilance,
For Somerset Co.

The Bangor Gazette gives us further information respecting this mode of converting chattelism into humanity. By the way, this "*forwarding business*," as Sam Slick has it, is rapidly extending in the West. Whole caravans are steering for the North Star. The slaveholders are greatly puzzled to know where the 'Under ground Rail Road' begins.

"The chairman of the Committee of Vigilance, for Somerset County, will be pleased to learn that the chattel by him consigned to us on the 27th ult. arrived safe on Tuesday. It was in *passably* good condition, although an attempt had been made at Palmyra by a person who had before been in one of its primitive states, to examine it. It was somewhat *renovated* while here, and as it was important that it should be immediately forwarded, we detained it but a short time. Some of our friends interested in its destiny, made up a little purse to pay freight and *incidentals* and forwarded it to East Town. The freight to that place, through the benevolence of some noble spirited captain, who conveyed it thither, was $00,000. It has, ere this, probably arrived in the dominions of the Queen of England, and is no longer a chattel, but a MAN.

Mr. Clay and the request of 2000 abolitionists again.

Here is a bit more respecting Mr. Clay's wish to see slavery abolished. We fear we shall have to add another item to the characteristics of Mr. Clay. The following is from the Anti-Slavery Reporter of Nov. 1, and was written by Lewis Tappan Esq. of N. Y.

"Now we happen to know something about Mr. Clay's sentiments on the subject of slavery and emancipation—about the recent movement of emancipation in his State, and his 50 or 60 slaves. First then, he wrote to a friend of ours in Massachusetts within a month or two, that he WAS OPPOSED TO EMANCIPATION, IMMEDIATE OR PROSPECTIVE. In his famous speech in the U. S. Senate Mr. C. said, he considered "Slavery as a curse to the master, and a great wrong to the slave," and in the same speech "I will continue to oppose any scheme whatever, of emancipation, gradual or immediate." Now he tells the Indiana people that he is willing to unite in any "practicable measure" for the removal of Slavery, and at the same time writes to a Whig in Massachusetts that he is "opposed to emancipation immediate or prospective." What are we to think of such a man? He now tells the philanthropists of Indiana that if they will raise 15,000 dollars he will—emancipate his slaves?—no, but "give an answer to their petition."

We are assured from good authority—Kentucky authority—that the abolition excitement has *not* put back the cause of emancipation fifty years, nor one year; but on the contrary has accelerated it. One conversing with a slaveholder of Mississippi the other day, who was acquainted with Kentucky and Mr. Clay, about that gentleman's letter to our friend in Massachusetts, the latter said, he, "Mr. Clay does not mean so; he is a politician—he is unwilling to avow his real sentiments for fear they will be published," &c. We do not belong to either the Whig or Democratic party, and shall not vote for Mr. Van Buren, Mr. Calhoun or Mr. Clay: and if not deemed too presumptuous, we would advise every reader, whether he votes for, not to vote again for a slaveholder. The men of "Tippecanoe and Tyler too" memory were thus advised, but they did not heed it. Let every man who prizes the Declaration of Independence—who scorns to be, or to hold, a slave—who values the reputation of his country—or fears God—refuse, from this time and forever, to give his vote for a slaveholder, be he whom he may.

What are your Objects?

The following resolutions which we take from an exchange paper thus answer the question.

Resolved, That the omission of either party to profess any one of our principles—even the defence of the liberty of speech—is decisive evidence, that whatever individual members may be, that of party is adverse to every liberty principle, and he who votes for doubtful or wrong ... directly against our principles.

Resolved, That our political objects are these: To support the liberty of speech ... maintain the constitution of the United States ...

almost daily violated at the expense our lives, liberty and property—to strike from our state constitution color as a qualification for franchise—to interfere by congressional law between him who claims man as his property, and the claimed = the same safeguard that is allowed on the claim of a horse, cow, or dog;—trial by jury—to save the free states from the guilt, the expense and disgrace of supporting the system of slavery—to protect free labor from being, as it ever has been, sacrificed by Federal action for the support of slave labor—to rescue the free states from the overweening domination assumed by the South, and to banish slavery wherever Congress can legally do it—these are our objects to be effected, peaceably by law, and within the constitution—that we do not, and never did seek to interfere with states, whose sovereignty we admit, nor wish their constitutional rights, nor do we hold those doctrines of violence, robbery—or amalgamation, our opponents attributed to us.

When we intimated last week that the Kennebec Journal *might* be advocating colonization from a desire to get up something relating to the subject of slavery, that should turn off the anti-slavery pressure from the whig party, we by no means intended to impugn the motives of the editor, or accuse him of duplicity. If he regards colonization as a worthy scheme, as he no doubt does, he could very properly advocate it for the attainment of any other end, which he regarded as important.

And as for Mr. Gurley, the reasons for supposing he might be seeking the election of Mr. Clay, were, 1st. that it was well understood at Washington, as we are informed by Mr. Leavitt, that, unless the government should take up the colony at Liberia and sustain it, it must pass into the hands of the British. 2. That leading colonizationists were active to secure Mr. Clay's election as the only means of sustaining the colony, he being its president. 3. Mr. Gurley was quite free with his compliments of Mr. Clay—even praising him for what Mr. Clay has discovered.—4. Neither he nor any other colonization agent has appeared in this State, so far as we recollect, for many years and but seldom in N. England. These are some of the reasons why we supposed it possible he might be seeking the election of Mr. Clay. Perhaps there was no ground for the supposition.

Abolition Grammar.

"I *am opposed* to slavery," although it has the *passive* form, it has the *neuter* signification entirely.

'I *oppose* slavery,' is quite another thing.—This has the *active*, *transitive* form, and *active*, abolition meaning. Note. Be careful of your neuter verbs.

York County.—The plan adopted by that county last year, was to hold meetings of their county society, at convenient interval of time, in the different parts of the county. Thus the county was reached to some extent by anti-slavery knowledge and influence. Their vote in Sept. shows the result of this and other measures there adopted.

If no better plan is proposed, would it not be well for other counties to resort to a similar plan?—and *begin early*.

Advertising.—The patronage of our friends in this respect is respectfully solicited. Advertising of private business, of all public notices, and legal instruments, we hope would be satisfactorily done in this paper, and the cause to which it is devoted be benefited.

At a late meeting of the Ohio An. Con. of the M. E. C., a distinguished slaveholder was refused admission from having been concerned in the sale of a slave last year. Another was rejected on account of connection with slavery through his wife. Mr. Lewis, the distinguished abolition and liberty party lecturer, was appointed to eldership.

Are Methodist Conferences in Maine ready to sustain their brethren in this noble position?

Portland Advertiser.—This paper appears to be giving the abolitionists much instruction and advice latterly, and we respectfully suggest to the editor whether it might not extend the benefit of his labors to afford us, by exchange, (which has hitherto been refused the Standard,) an opportunity of enlightening our readers from the same. Please let us hear what you have to say.

Mr. Steele, of the Mendi Mission has arrived by way of London, with his health much improved by the voyage. His constitution is not adapted to the climate of Africa. See the interesting letter from Mr. Raymond in another place.

Gardiner Ledger and Farmer's Journal is the title of a new paper just commenced at Gardiner, taking the place of the Gardiner Spectator. It is neatly printed, and we should think, in a flourishing town of over five thousand inhabitants, it ought to receive a liberal support.

☞ The Maine Temperance Gazette and the Washingtonian Temperance Journal are to be united and printed at Portland. Rev. Thomas Adams, Editor. A good idea.

☞ We understand that the Steamer Huntress takes the place of the J. W. Richmond, between this place and Boston. The Huntress runs at less expense than the Richmond, and the usual falling off of travel near the close of the season renders the change advisable as a matter of economy to the Company.

The Duel.—The Philadelphia papers still give variant accounts of the foolish wickedness committed by the two midshipmen. The truth of the matter seems to be, however that neither of them was killed or severely hurt—Mr. Knapp getting a bullet in his mouth, instead of a piece of pound cake. It went thro' the cheek, moreover, and not through the proper entrance.

We hope that the President will dismiss them both from the service, and the seconds also.—*N. Y. Com. Adv.*

From the Emancipator and Free American.

The case of George Latimer.

George Latimer was held as a slave by James B. Gray, of Norfolk, Virginia. He says his former mistress emancipated him by will, that his mother saw the will after the old lady's decease, but the heirs destroyed it, and held him until he was sold to Gray. Having no redress, he fled, with his wife, now on the eve of her confinement, and came to Boston, where he was immediately followed by Gray, who had him committed on a charge of larceny in Virginia. This, it appears, was a mere pretence, in fraud of the law, in order to get him into possession without a breach of the peace, under the extraordinary decision of the Supreme Court, in the case of Prigg vs. Pennsylvania. Latimer's wife has not been taken. A Habeas Corpus was taken out, by Messrs. Sewall and Merrill, and Mr Stratton, the officer who held him in custody, justified his detention, first under the police warrant, and then under a power of attorney from Gray to hold him as a slave. Chief Justice Shaw said the decision of the Supreme Court authorized the owner of a fugitive slave to arrest him whenever he could find him, and the State Courts could not interfere, and the writ therefore was discharged. Latimer was taken before the police court, and ordered to give bail in $1,000 for his appearance to answer. Bail was immediately offered, when, lo! the prosecution for theft was immediately abandoned—showing it to be a mere fraud of the law. Latimer never could have been taken by Gray as a slave, but being once in custody, and in irons, the false imprisonment as a thief was abandoned, and the poor victim removed to jail, where he is still held, under the following extraordinary warrant, which we wish every citizen of Massachusetts to read and see to what base uses the Commonwealth jails are prostituted. Such an instrument ought to be dated at Constantinople instead of Boston,—

"*To the Jailor of the County of Suffolk:* Sir,—George Latimer, a negro slave and belonging to me, and a fugitive from my service, and living in Norfolk, in the State of Virginia, who is now committed to custody by John Wilson, my agent and attorney, I request and DIRECT you to hold on my account, at my costs, until removed by me according to law.

"Boston, Oct. 21, 1842. James B. Gray.

"Witness—E. G. Austin.

"*Boston*, Oct. 21, 1842. I herby promise to pay to the keeper of the jail any sum due to him for keeping the body of said Latimer, on demand. E. G. Austin."

It seems that a Southerner come here to sue for a runaway horse, he carries on the suit at his own expense—if he comes for his slave, he does it at our cost. We wish the city authorities would cite the law for this. We should like to know, also, whether the jails of this commonwealth are to to be used as lock-up houses for slave-catchers. If so, the Legislature must look to it.

A writ de Homine Repleginudo, under the Statute of Massachusetts, was next sued out, but the jailor refused to obey it. A second habeas corpus was then brought, and again the Supreme Judicial Court of Massachusetts decided that the above warrant is good authority for the imprisonment of a man!!! Horrible. What will Westminster Hall say to that? The successors of Strong, and Sedgwick of Parsons and Sewall and Fletcher sanctioning such law! It is no law. And hereafter it will be declared—either by reversal or impeachment. Mark that!

When Latimer was removed from the Police Court to the jail, it is said there were so great apprehensions of a rescue that two constables suffered themselves to be handcuffed to him for security. The Supreme Court of Massachusetts held its sitting on the last *Hab. Corp.* in the precinct of the jail, through fear. The vast body of people who crowded Faneuil Hall were in our favor, but a few white slaves and hired bullies were allowed to disturb us without restraint. It is currently reported that Gray has told Latimer, that if he gets him into his power, he will not kill him outright, but will *kill him by inches!* It is also said that he has threatened to chain an iron ball to each foot, and drive him about the country, until his life is worn out. Latimer's wife, of course, is in great distress, and under her circumstances, fatal results are apprehended! When Latimer was brought before Judge Story as a fugitive slave, and Gray had no proof on his claim, the learned Judge very kindly told him that it was usual in such cases to give time, and he therefore directed Latimer to be remanded under that prodigious warrant, for two weeks. The final hearing comes on Saturday next, Nov. 5. The city of Boston is waiting in breathless anxiety for the issue. May God grant a happy deliverance, or we shudder for the consequences. It seems impossible that Gray and Latimer should go out of the city together, both alive.

Great Meeting for Human Rights in Fanuel Hall.

Pursuant to a public notice in all the newspapers, a great meeting of citizens of Boston and the vicinity, was held on Sunday evening, October 30, in Faneuil Hall, "where American liberty raised its first voice," to take measures for preserving that liberty, and to provide additional safeguards for the protection of those claimed as fugitives from other States, or as slaves.

The meeting was called to order by Francis Jackson, chairman of the committee of arrangements. Samuel E. Sewall was called to preside, and Joshua Leavitt, Charles Lenox Remond, and Dr. Henry I. Bowditch, were appointed secretaries. The chairman made a statement of the case of George Latimer, now confined in Leverett street jail, which was the occasion of the meeting. The following resolutions, prepared by the committee, were read by one of the secretaries:—

1. *Resolved*, That if all men are created free and equal, then none are born to be slaves; that if all men are endowed by their Creator with an inalienable right to Liberty, then to reduce any man to servitude is a high-handed act of robbery and impiety; that if all men are made of one blood, and have one common Father, then they are not distinct races, but members of one common family.

2. That it is as great a crime to enslave one human being as it is another—the uncivilized African or the Russian serf as the free born citizen of Massachusetts; and that wherever it is perpetrated, or on whatever person, it should excite equal alarm, indignation and horror.

3. That the sad and revolting spectacle which has recently been exhibited in this city, of a man forcibly seized and imprisoned, for no offence, except asserting his inherent, inalienable right to liberty, makes it our urgent duty as men and Christians, to use every means sanctioned by law and morality, to prevent the repetition of such outrages, and to protect as far as possible the innocent victims of oppression.

4. That in the person of George Latimer, now confined in Leverett street jail on the charge of being a slave, are embodied the rights and immunities of all people; that he is the representative of every other human being on the face of the globe; and that the spirit which would reduce him to the condition of slavery is one that would enslave all mankind, if it had the power.

5. That this meeting protests, by all the glorious memories of the revolutionary struggle—in the names of justice, liberty and right—in the awful name of God—against the deliverance of George Latimer into the hands of his pursuers.

6. That Massachusetts is, and of right ought to be, a free and independent State; that she cannot allow her soil to be polluted by the foot print of slavery, without trampling on her bill of rights, and subjecting herself to infamy, that she is solemnly bound to give succour and protection to all who may escape from the prison-house of bondage, and flee to her for safety.

7. That if the soul-traders and slave drivers of the South imagine that Massachusetts is slave-hunting ground, on which they may run down their prey with impunity, and that the people of Massachusetts are disposed to act as two-legged blood-hounds in their behalf, they will find themselves mistaken.

8. That the opinion expressed by the Supreme Court of the United States in the case of Prigg against the Commonwealth of Pennsylvania, that a slaveholder has a legal right to seize his runaway slave in any of the free States, and drag them from thence by force, without bringing him before any court or magistrate, even if it be a sound exposition of the Constitution, is most alarming, since it encourages violent and lawless seizures, not merely of slaves, but of persons legally free, which necessarily lead to violent resistance, outrage and bloodshed.

9. That this decision loudly calls on the Legislatures of the free States, to make new laws for the protection of their citizens who are liable to be kidnapped and carried off as fugitive slaves.

10. That it is impossible to believe that the people of the United States, who established the Constitution expressly to "secure the blessings of liberty to ourselves and our posterity," intended to incorporate a provision striking at the foundation of personal security to every citizen, and we therefore demand a reconsideration of the decision of the Supreme Court, with the belief that it is against law and ought to be reversed.

11. That as the United States have no power to compel State officers to execute the laws in regard to fugitive slaves, the General Court of the Commonwealth be petitioned to make it a penal offence in any State magistrate to give a certificate to the owner of a fugitive slave, and, to any sheriff or jailor to confine in a public or private jail any person merely because he is claimed as a slave, and in any sheriff, constable, or other officer to assist in any manner whatever a person in seizing, securing, or keeping another as a fugitive slave.

12. That the law of Congress, regulating the seizure of fugitive slaves, ought to be repealed, and the claimants of such persons be left to their naked rights under the Constitution, unaided by the laws of the Union or the States, until the foul clause be blotted from that instrument.

13. Whereas, The Divine law enjoins it upon us, "not to deliver unto his master the servant which has escaped from his master unto us, but that he shall dwell with us, even among us, in that place which he shall choose in one of our gates, where it liketh him best," (see Deut. xxiii. 15, 16) and whereas, Blackstone, in his Commentaries, has declared, that in all cases of conflict between Divine and human enactments, "the inferior law must give place to the superior—man's law to God's law," or, as expressed by the lamented Dr. Channing, "No charter of man's writing can sanctify injustice, or repeal God's eternal law," therefore

Resolved, That that clause of the U. S. Constitution which requires the surrender of a fugitive slave to his master, is not morally binding upon the American people, and should be disregarded by all who fear God and love righteousness.

14. Resolved, therefore, That the clause of the Constitution, requiring the surrender of fugitive slaves, ought to be repealed, absolutely, totally, and immediately, and that we pledge ourselves to use every exertion to procure its repeal.

15. That for a citizen of another government to come upon our territory and seize our citizens without form or process of law, is an act of war, so decided in the case of the Caroline, and there never can be a hearty union unless the State which is subject to such aggressions consents to hold itself as a conquered province.

16. That to employ the jails of Massachusetts as barracoons for the safe keeping of persons seized as slaves, is such a violation of the principles of this Commonwealth, that the Legislature ought at once to repeal the Act authorizing our Federal Government to use our prisons, and prohibit such use until the clauses in which it is done are abrogated.

17. That the Legislature ought to pass a law declaring that if any citizen of Massachusetts shall voluntarily aid, counsel, or abet any person in seizing, imprisoning, or carrying away with intent to hold as a slave, any person living in the peace of the Commonwealth, he shall be incapacitated for holding any office of trust, honor or emolument, under the Constitution or laws of this State.

18. That the existence of slavery in the Southern States is incompatible with the personal safety, rights, and liberties of the free colored inhabitants of this Commonwealth, and of other States—a national curse and reproach—at war with the whole creation of God, and, therefore, should be instantly sent to its own place—the bottomless pit.

Joshua Leavitt, editor of the Emancipator, made some comments on the decision of the Supreme Court of the United States, on which the proceedings against Latimer are grounded. Charles Lenox Remond was then introduced to the meeting, but a small number of turbulant persons on the floor of the hall created so great a clamor that Mr. R. could not be heard. George S. Hilliard, Esq., attempted to persuade the people to give Mr. Remond a hearing, but in vain—although Mr. R. spoke at considerable length, but few could hear him. Wendell Phillips, and G. W. F. Mellen followed, the uproar still continuing. Frederick Douglass, who announced himself as a fugitive slave, spoke under the same circumstances. At 9 o'clock, the noise having somewhat abated, the question on the resolutions was put by the chairman, and carried by a tremendous shout of AYE, that made the old hall tremble. The other side being called for, a hundred voices or so were heard to say No, as if they were ashamed. So the resolutions were carried by a majority of at least twenty to one. It was also ordered that the proceedings, signed by the officers of the meeting, be published in all the city papers. The meeting, then adjourned and soon the vast assembly quietly retired.

Samuel E. Sewall, President.

Joshua Leavitt,
Charles Lenox Remond, } Secretaries.
Henry I. Bodwitch,

From the Anti-Slavery Reporter.

Leggett's Monument.

"Ye build the tombs of the prophets."—
Holy Writ.

Yes—pile the marble o'er him!—It is well
That he who mocked him in his long stern
strife,
And planted in the pathway of his life
The plowshares of your hatred, but from
hell,—
Who trampled down the just reformer when
He pleaded for his captive fellow men.—
Who spurned him in the market-place and
sought
Within thy walls, St. Tammany, to bind
In Party chains the free and honest thought,
The angel-utterance of an upright mind;—
Well is it now that o'er his grave ye raise
The stony tribute of your tardy praise;
For not alone that pile shall tell to fame
Of the brave heart beneath, but of the builders
shame. J. G. W.

Is Mr. Adams Supported by the Whigs?

The anxiety of the whig party to secure the support of Mr Adams's influence in Massachusetts, Ohio, New York, and elsewhere, leads to the inquiry whether they can be properly identified with him, so they can justly claim his influence as a part of their political capital. The great test occasion by this is to be determined, is Mr Adams' *trial*, as it was called, on account of having presented the Haverhill petition for the dissolution of the Union. Mr. Adams believed that the presentation of that petition, and its consequence, would bring him into the most critical trial of his life. The kindness of his associates, the reputation which sixty years of public service has accumulated, the very life which was every hour in jeopardy from the violence of the bloody men by whom he was surrounded, was staked upon the issue. Did the whigs support him in that hour? On the contrary, the great body of them did the utmost in their power to silence him. His own colleagues generally disclaimed all connivance with his proceedings, and discouraged his heart, until by his single hand he had won the victory.—[Eman.]

Conspiracy defeated—Judge Williams still on the Bench.

Last week we exposed the manœuvering of the Whig leaders and wire pullers of Vermont, to throw overboard Chief Justice Williams, and to make a political party tool of the Supreme Court. We are happy now to be able to say, that their conspiracy against him has been defeated, and their schemes overthrown. Haman swings on his own gallows. The Judge was too strong for them. Their party ties dissolved in the attempt to destroy him, like wax in a furnace—and in the Joint Assembly they learned to their sorrow, that caucus traces cannot fetter the votes of freemen.—Williams is still Chief Justice of Vermont, and will be at liberty next year to accept a nomination for Governor, in spite of the attempts of his enemies to frighten or destroy him. He was re-elected to his office by a handsome majority of the Joint Assembly, in opposition to all the political intrigue and chicanery which ingenuity could invent. A capital lesson for those who would make the Supreme court as corrupt as themselves.—*ib*

Locofoco Consistency.—To go for equal rights, and vote against the right of petition.

To preach up Democracy, and vote with southern slavery.

To vote for a northern man with "southern principles."—[State Jour.]

True, every word of it, Mr. Journal. Now look at your own side of the picture.

Whig Consistency.—To profess the largest liberty and establish gags.

To preach up equal rights in Michigan, and sell their fellow citizens at auction in Washington.

To preach up Northern Rights and good morals, and support for President a Southern man-robber, Duellist and Gambler.—[Signal of Liberty.]

Diabolism.

The Maryland Colonization Journal pays the following high compliment to a community professing to be christians:

"Another lesson is taught by the Philadelphia outrage, a painful and mortifying one, but nevertheless true, viz: that the civil government can never prevent these outrages or screen the colored man from injury and violence. They can be checked and arrested, after the sufferers have been driven from their blazing dwellings, but not prevented. Where, then, is the security for the life or property of the poor African in America? When are these outrages to cease? Will the causes which have produced this cease to operate? Is this the end, or but the begining of the end?

Let every candid, honest colored man answer these questions, and say, on what grounds he rests his hope of freedom and equality in this land."

Affghanistan.—The female captives in Affghanistan have been protected from insult, by their captors, but they are deprived of all the luxuries and conveniences to which they had been accustomed. Gen. Sale offered 30,000 rupees for his wife and daughter, which has been refused.

A late New Orleans paper states that the cheif engineer of the Mexican iron steamer Guadaloupe was imprisoned nineteen days in the castle of San Juan de Ulloa, for refusing to serve against the Texians. Twelve of the seamen were also in irons on board the Gaudaloupe, for the same refusal to perform duty.

For the Liberty Standard.

The subscribers, under a deep sense of their obligations, would render thanks to the friends of Christ in Hallowell whose liberal donation of clothing reached us in a time of pressing want. If 'it is more blessed to give than to receive,' surely their blessing is great, as it must exceed ours. But though their generous aid has mitigated our wants and contributed greatly to our own and the comfort of our children, we are beggars still, and do earnestly beseech them to pray God that their gift may be sanctified to us, that our personal holiness may be increased, and that our usefulness in the cause of Christ may be greatly enlarged.

We would also acknowledge with affectionate gratitude a very generous present of necessary clothing and provision for ourselves and family made by our own people at a recent donation party. We feel that this token of respect and affection greatly increases our obligations of faithfulness and we pray God they may realize a portion of their reward in a discharge of these obligations.

G. W. Fargo.
S. C. Fargo.

South Solon, Oct 1842.

General Intelligence.

Discharge of James W. Webb.

So!—our prediction is fulfilled. Rank has triumphed against right. Justice has been coolly trampled down and scoffed at by its own solemnly sworn ministers. The law has been crushed by a quibble to accommodate a Colonel in the regular Army, one of *elite* of fashionable society, and a Wall street financiering bankrupt. The rights of the "better classes" are now defined and settled by mature precedent,—but may Heaven protect the right of the poor!

We anticipated the eventual discharge of Colonel Webb by *pardon*, but we did *not* anticipate the result as it actually transpired.—We did *not* suppose that the Court would have the presumption to act as the defendant's counsel. He had been arraigned—plead *guilty*—and appeared in Court *to receive his sentence*. He was asked if he had anything to say why sentence should not be pronounced, He replied "*nothing whatever.*" The Court then proceeded to argue that there was an error in the indictment, and thereupon *discharged the prisoner*. Now the plea of *guilty* was a waiver of any flew. The counsel for the defendant—the best in New York—had, with all their acuteness, discovered no error; they had filed no demurer—made no motion to arrest of judgment; it belonged to the eagle eyed Judge to do up this business for the Colonel. What was the fee?—[Portland Tribune.

Naval Court Martial.—The President has approved the sentences of the Court, *cashiering* Commander C. L. Williamson, and Midshipman Charles Weston. Midshipman Rhind W. R. Low, and John H. M. Madison, were sentenced to be dismissed; but the President has substituted therefore a public reprimand, in addition to their being put back one year in their examinations. This was done in consequence of the recommendation, by the Court, of Midshipman Madison to Executive clemency.

☞ The price of wheat in Ann Arbor is 44 cents: price of flour, $3 75 per barrel.

Going Down—Flour.—The best flour is now advertised in the Rochester Evening Post for only $3,75 per barrel at retail by Henry Ely, one of the principal flour manufacturers of that city. The very lowest notch, says the Post, for many a long year at Rochester.

One thousand barrels of flour were sold in this city to-day at $3,70.—*Buffalo Com. of 13th.*

Fires in Maine.—We copy the following from an Exchange paper.

Fire at Levant.—We learn that a dwelling house in Levant village occupied by two brothers, named Smith, Tin Plate Workers, was consumed by fire last night; and melancholy to relate a child of one of them, two years old and a girl named Jackson, aged sixteen years, perished in the flames.—[Bangor Whig.]

In Houlton Me., a fire broke out on Tuesday morning week. The store of Watson & Hooper, was consumed, and a dwelling house near, injured. The goods of W. & H. were saved excepting about $400. The buildings were set on fire by two villains that have been arrested.

The house and barn of Mr. George Durham, in Belfast, were burnt on Wednesday night. It is supposed to have been the work of an incendiary, and some color is added to this supposition, says the Journal, from the fact that the house and barn were believed by many still to belong to his father, Mr. Jona Durham, who has before lost two barns thro' the same means.

"Time is Money."—So Franklin observed. It is very true, and some people take plenty of it to pay their debts.—[N. O. Picayune.]

A private letter in the Baltimore Patriot says: Judge Upshur will be a master spirit in the Cabinet, and Spencer will be permited to remain in his present position as a reward for his apostacy, but for which he would have been turned out.

The Ninth District of Massachusetts. Samuel G. Goodrich, of Roxbury, having declined the nomination, William Jackson, of Newton, has been selected as the Whig candidate from the 9th Congressional District of Massachusetts.

Case of John C. Colt—Court of Chancery.—The Chancellor, to whom application has been made to allow a writ of error to the Court of Oyer and Terminer to carry the case of Colt to the Supreme Court or the Court of Errors, and also for a certificate that there was "probable cause" for reversing the judgment of that Court, so that the Governor might respite the execution of the sentence until the final decision of the Court of last resort, has, after full examination, refused to allow the writ of error.

The prisoner now can have recourse to the Governor alone to suspend or avoid the sentence of the law, which must, unless the Executive interference, be carried into effect this day fortnight.

Milo Mills Burnt.—The flour mill, saw mill, and clothing mill, at Milo were burnt on Wednesday night last. Loss from 4 to $6000. No insurance.

Snow.—The New Hampshire papers say that snow fell at Concord and Newport, in that State, on the 20th ult.

Late from Yucatan.—The New Orleans papers of the 25th ult. have advices from Campeachy to the 14th, and from Maderis to the 9th.

The inhabitance of the Island of Carmen had declared for re-union with Mexico.

The first brigade of the Mexican invading fource was there, 300 strong, waiting reinforcements from Vera Cruz and Tobasco. It was not thought that Campeachy could make any effectual resistance.

It is again alleged that Santa Anna is to command in person.

700 Mexican troops had landed at Champton 12 leagues from Campeachy, and were fortifying themselves. A body of 1300 men had been sent to dislodge them.

The Mexican squadron was hourly expected to arrive before Campeachy.

Gen. Jackson Injured.—We regret to learn, from the Nashville whig, that General Jackson received a painful injury in the forehead, on Thursday, 13th instant, by the upsetting of Major Donelson's carriage, near the Hermitage, in which he was riding out to visit a sick neighbor. The accident was occasioned by the restiveness of the horses, which the driver was unable to control.

David R. Porter, Governor of Pennsylvania, being lately sued by A. J. Rohock, a house-carpenter, for $55, being a balance due for work on his house, pleaded *privilege* as Governor to be exempted from arrest, and for the abatement of the writ! The Justice overruled the plea, so far as it is asked an abatement of the writ, and gave judgment for the full amount claimed.—[New York Tribune.]

A Liberty Convention has been formed in Hampden, which holds weekly meetings in the different districts. A good example.

Universalist Anti-Slavery Convention.

This body will hold its annual session in the Universalist Chapel in East Boston, on Thursday, Nov. 9th. All those brethren favorable to the exertion of a *moral* influence by our denomination for the removal of Slavery, are earnestly and affectionately requested to meet with us, and participate in our deliberations, "speaking the TRUTH in LOVE." And all those who regard it an error for us, as believers in the P[illegible] and Universal benevolence of God, to discuss this subject, are as urgently and [illegible] invited to be present, and "doubtful [illegible] reasons," in that spirit of charity, which "rejoiceth in the *truth*." Meeting in the forenoon to commence at half past ten o'clock.

The Occasional Address by Br. J. O. Skinner.

J. Prince, *Clerk*.

MARRIAGES.

In this town, by William Clark, Esq. Mr. M. W. Leavitt, to Miss Emily A. Mayo, both of Hallowell.

In this town, Wednesday evening, by Rev. Mr Randall, Mr Samuel W H[illegible] to Miss Sally Ann Mayo.

In Biddeford, by Rev. Mr. Lord, Mr. Leavitt F[illegible]ld, formerly of B[illegible], Vt. to Miss Mary Plummer of B.

In B[illegible], Rev. Alpha Morton, pastor of the Congregational Church in Temple, to Miss Charlotte, daughter of John Godfrey.

In Madison, Oct. 20th, Mr. John P. Leavitt of Harpswell, to Miss Susan F. [illegible] of Madison.

In Jay, Oct. 20th, John R. Morrison, of Farmington to Miss Leonora Allen of Jay.

In Gardiner, 2[illegible] inst. Roland Fisher Esq. of [illegible], to Miss Frances E. daughter of Mr. James Tarbox of Gardiner.

In Newburyport, Mass. Oct. 19, by Rev. L. F. Dimmick, Mr. William [illegible], of [illegible]wick, to Miss Mary [illegible] Bagley, grand daughter of Philip Bagley, Esq. of the former place.

In Brunswick, by Rev. Mr. Norton, Major Ebenezer S. Dunning to Miss C[illegible] Stanwood.

DEATHS.

In this town, on Monday last, of typhus fever, Miss Hannah O[illegible], of Ph[illegible], aged about 18.

In Bath, on Saturday last, Mr. Joshua Purrington, aged 74.

In Portland, on Saturday, Mr James Bannatyne, aged 35 years. Mr. B. was born in Scotland, and educated at the University of Glasgow and Edinburg.

In Augusta, Miss Maria C. daughter of Dennis Getchell, aged 16.

In Gardiner, Harlow Harden, a native of East Bridgewater, Mass. aged 68.

In New Bedford, Mass. Benj. Washburn, of Augusta, aged 53.

In Portland, Helen R. L. daughter of Rev. James Carruthers, aged 24. Miss Rebecca Kent, aged 29.—Mr. Joseph L. Huse, 28.

KENNEBEC ss.—At a Court of Probate holden at Augusta, within and for the County of Kennebec, on the last Monday of October A. D. 1842.

J. A. METCALF, Guardian of G. W. Thomas, having presented his second account of Guardianship:

ORDERED, That the said guardian give notice to all persons interested, by causing a copy of this order to be published three weeks successively in the Liberty Standard, printed at Hallowell, that they may appear at a Probate Court to be held at Augusta, in said County, on the last Monday of November next, at ten of the clock in the forenoon, and shew cause if any they have, why the same should not be allowed.

W. EMMONS, *Judge*.

A true copy, Attest F. Davis, *Register*.

JAMES G. BIRNEY, Attorney and Counsellor at Law Saganaw City, Michigan.

J. G. B. will also act as Land Agent in the Land District in which this (Saganaw) County is; he will make investments for others in lands, pay over for non-residents their taxes, and give information generally to persons interested in this part of the country, or desirous of becoming emigrants to it.

Dentistry.

D. H. GOODNO, D[illegible], having taken an office on [illegible] occupied [illegible] E. K Butler, Esq., tenders his services to the public in all the varieties of Mechanical and Surgical Dentistry. Terms will be [illegible] low and work warranted.

Notice.

JUST received by schr. Alice, Capt. Walker, 300 [illegible] Superfine FLOUR, Fancy brands. Also a prime assortment of West India Goods, consisting of Molasses, Sugars, Teas, Coffees, Spices, &c. &c.—Also an extensive assortment of French, English and American Dry Goods, consisting of Broadcloths, Cassimeres, Satinets, and Prints from 6 to 20 cents per yard which he offers to sell as low as can be purchased in the vicinity, at No. 2, Perry's Block.

JAMES A. WOODBRIDGE.

Oct. 12, 1842. 11

DOCTOR MAUGHAN, *Physician and Surgeon* from LONDON, begs leave to inform the inhabitants of Hallowell and vicinity, that he intends practising here. He hopes, from a long experience in curing [illegible] *Rheumatism* by a new invention, *C[illegible], Gravel and Stone in the Bladder*, [illegible] *Sore Eyes, and other diseases, &c. &c.*, to give universal satisfaction. He has practised with Buonaparte's Surgeon, and also 40 years with great success. May be consulted at Mr. Marsha[illegible]'s. 3w4

Vegetable Jaundice Elixir,

AS prepared by the subscriber, has given good satisfaction for the cure of headache, dizziness, drowsiness, sickness at the stomach, and all those complaints so common at this season of the year which the human frame is subject to.

SAMUEL ADAMS.

SARSAPARILLA and Tomato Bitters — Cough, Worm, Camphor, Soda, Black Currant and Orris Root Lozenges—Poor Man's Plaster, and Warren's Tooth Powder, for sale by

SAMUEL ADAMS.

MEDICINES of all kinds constantly for sale by

SAMUEL ADAMS, Hallowell.

The Family.

Depth of Early Impressions.

There are not wanting instances to prove that the changed character of many a man late in life has borrowed its complexion from an impression made in youth; and not unfrequently does the turning point of the principles of many centre in some remote cause, in itself without moment, and trivial.

A few days ago I was privileged to experience the exact exemplification of this assertion as extraordinary as it is true. I allude to a middle-aged man, who has been suffering from convulsive fits ever since he was a boy of nine years old, first caused from a fright; in fact, his mind is bordering upon idiotism, and is mechanically incapable of receiving new impressions. One day, talking to his aged mother of the necessity of personal religion, I perceived the unfortunate man became deeply interested in my observations on prayer. He drew my attention, which was not withdrawn, though his attempts to speak were painful in the extreme. What an inlet of joy to my feelings when from his stammering I learnt "that he could pray, too." Upon inquiring what he prayed, he replied, "Our Farder 'chart in heaven," and then went through the whole of the Lord's prayer, verbatim. This he has done for more than twenty years; perhaps the only hope to which he clings—certainly the only spiritual exercise he can now enjoy. The prayer was learnt at a Sunday School before he met with the fright.

How suitable is the advice included in the royal injunction, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both be alike good."—Eccles. xi : 6.

Lines to a Husband

ON THE FIRST MARRIAGE ANNIVERSARY.

Thrice welcome now, this May day fair,
With all its Heaven-born charms;
It minds me of that happy day
That gave me to your arms.

Our earth, its yearly course around
The central orb of light,
Has moved in majesty, since first
I felt the calm delight.

To know that I was all your own—
Your chosen wedded wife;
And thou, bound by most holy ties,
Was mine, mine own for life.

Nature has bloomed in gay attire
Through vernal summer's bloom,
And hand-in-hand we've sipped their sweets
'Tis lost in Autumn's gloom.

Kind Autumn, too, with plenty round,
And golden sheen so gay,
On Times's unceasing pinions came,
And blest each passing day.

'Till Autumn lost in Winter's chill,
Her fields disrobed and bare,
Our cheerful fireside then we sought,
And found sweet comfort there.

Now beauteous Spring again is here,
With all its leafy bowers;
Returning birds, with warbling sweet,
Green leaves and bursting flowers.

And thou, my friend, art with me still,
More loved this sunny May,
Than when we breathed our nuptial vows,
Twelve months ago this day.

Our hopes, our views, our wishes one—
Each in the other blest—
We pass each day in tranquil joy,
Then sweetly sink to rest.

More worthy of thy loving heart
Thy wife would gladly be,
And while thy love and care are mine,
May Heaven care for thee.

May perfect love and harmony
Still make our joys increase,
And when our Father calls us hence,
May we depart in peace. SUSAN.

THE POOR.—As the cold weather hastens on, it presents an excellent opportunity to assist the poor. Look around you, ye who are in affluent circumstances, and inquire into the circumstances of your poor neighbors—and not inquire only, but go yourselves and see if they have wood enough to keep them warm, clothing sufficient to make them comfortable, and wholesome food to keep them from starvation. Your Creator never gave you riches to expend solely on yourself; wealth is a talent lent to you to be useful with, and while you refuse to look into the condition of the destitute around, you are burying your talents in the earth. Nay more, you are using it as an instrument to destroy your usefulness and cover up the better, the more noble feelings of our natures. Take our advice then, and visit the poor, and assist them to all they need to make them comfortable during the coming piercing weather. If you refuse this, your bounden duty, it would be just if Heaven should prevent you from ever enjoying a penny of your wealth.

There are those in middling circumstances, who may do much for the poor who have but little if any money to give them. Have you no old coats, pantaloons, vests, hats, caps, stockings or shoes, which have long lain by—perhaps moth eaten or mouldy—which by a little mending or alteration, would materially assist your neighbors, and for which they would heartily thank you? Examine your garrets, your closets and your store rooms, and see what there is that you will never need, and place them where they will do essential service these bitter cold days. There is many a destitute widow, with a family of small children, who knows not what course to pursue to obtain the necessaries of life for herself and family. She has solicited work, but in these hard times it has been denied to her. Who, that has a spark of benevolence—an iota of Christian love and charity, will permit the poor to suffer? There is many a husband and father, who on account of the dullness of the times, has been able to do but little the past summer, has therefore laid up nothing for winter—and must he and his family suffer?—There are also aged matrons and feeble old gentlemen, who need much care and assistance. Shall they not be nursed by kind hands, and every favor which their straitened circumstances require, be granted them?—Every feeling Christian heart must respond in the affirmative. Go, then, and assist the poor and the blessings of God Almighty will accompany you.—[Port. Tribune.]

GOOD GIRLS.—A young lady in Woonsocket, Rhode Island, has accumulated over two thousand dollars working in a factory. We know of many similar cases in the factory villages in New England. The girls in Lowell once made a run upon the Lowell Bank, which was found rather difficult to stand.

OBITUARIES.

We cheerfully comply with the requests of friends to insert the following interesting obituaries. They should teach wisdom to the living:

Quite on the verge of Heaven.

"Is that a death-bed where the Christian lies?
Yes! but not his—'tis Death itself there dies."

S. T. COLERIDGE.

The long record of the witnesses of Jesus of whom it may be said, "*These all died in the faith*," can hardly furnish a more remarkable verification of the sentiment of the poet above quoted, than is afforded in the death scene of a lovely Christian that has recently come to my knowledge. There have been now and then experienced leaders of the 'sacramental host of God's elect,' who like Payson, have written us from the land of Beulah, with the Celestial City full in view; and with powers of expression perfected by use, they have been able to tell us more of the joy set before them, and already filling their enraptured souls. But these cases are rare. And when the death-scene of one in obscure life, a private only, and not a standard-bearer in the army of the Lord of Hosts, is such as pre-eminently to glorify God, the remembrance of it ought to be preserved as the sacred property of the church, while we follow those who through faith and patience have inherited the promises.

It was in an obscure upper room, secluded from observation, that she, of whom we record the following particulars, fell asleep in Jesus. But as the happy saint lay dying, that homely uncommodious apartment shone with a splendor of holiness, and was graced with a spiritual presence which the gorgeous palaces of the rich seldom know. An event was transpiring there which made it a place of deeper interest and attraction to angels, and the angel's Lord, than the cabinet of kings on whose counsels empires are depending. And those white-robed ministering spirits, what do they there beside that humble bed? They show their radiant forms to the ravished eyes of the dying one; they chant sweet music in her ears; they shed selectest influences around the couch; and

"Hark, they whisper; angels say
Sister spirit come away."

It was meet they should come to make death so triumphant and happy to one who had been so long a sufferer; even as they carried poor Lazarus to Abraham's bosom. Adeline Cross, of Hallowell, Maine, was for many years (to those in health and buoyant years from fourteen to twenty five,) a helpless sufferer, unable to walk. But though shut up from the Sabbath School, and the innocent sports and studies of youth, she was a patient, even a cheerful sufferer.—Her Sabbath school teacher, while residing near, often called on her during her confinement, and was dearly remembered; and she will recognize with joy this happy death-scene of her former beloved pupil. For more than three years she had loved the Savior, and her father whom she is now with in glory, had at her own request, "buried her in his arms in baptism," when she could not support her own body. Since that profession of her faith, though uniformly timid and diffident, she had been evidently growing into the likeness of her Savior, and he had often manifested himself unto her as he does not unto the world. His name was music to her ear; and friends would often call and sing those songs of Zion which she loved, when her large bright eyes would grow brighter, and her interesting face assumed a more animated and intelligent glow. As her disease advanced she told her mother "she felt glad at the appearance of a certain symptom, for she knew now it could not be long before she should be released."

Three days before she died, it was observed by those with her that she was suddenly growing very ill, and her mother not ready yet to part with one she had so long tended, with a burst of sorrow left the room. Adeline observed it, and judging that they tho't her dying, asked if it was so. Being told that death must be near, she seemed for a few minutes discomposed and uneasy. But the cloud soon passed, and on her mother's coming again to her bed she said, "Mother, why should I shrink or fear to die? I think I have loved the Savior. He *will* take me to himself. It was the enemy that made me for a moment doubt. I have no fear now." The Sun of Righteousness shone clear upon her ever after. Her peace was like a river, full, flowing, unruffled. Not a shadow flitted across her sky, or obscured for a moment her faith's clear vision. Not an anxiety or doubt interrupted her holy rapture, it was "joy unspeakable and full of glory." To her emphatically,

"The glad gates of sight were wide expanded,
To let new glories in, and first fair fruits
Of the fast-coming harvest."

Whether in the body or out of the body, it seemed she could hardly tell: but evidently the spiritual world was opened to her; its glories beamed upon her; its music caught her ravished ear; its spirit was breathed into her heart; and her face became as it were transfigured, and shone with a heavenly radiance and benignity, noticeable at once by all that looked upon her. She lay looking obliquely upward, her dark eyes glowing with an unearthly but beautiful lustre, seemingly absorbed with sights that gave her the most exquisite delight. Often her hands and arms would rise up as if to beckon or embrace what gave her so much pleasure; and she would say, "O! could you see what I see! 'Tis unspeakable. O, what beautiful brightness. 'Tis Jesus and the angels." And then she would hear sweet music, and join it in a faint, low voice, scarcely audible, but increasing in fulness and strength, till it was distinct and clear as the tones of one in health; swelling with hallelujahs and a kind of metrical harmony, of which both the melody and words were new, as if self-taught. Her fine singing was the more remarkable, because she had never before been able to sing alone, but only to join in with a leader. When Christian friends called, she would look on them with benignity and speak to them with great gentleness and cordiality, and then become absorbed in ecstatic contemplation. Once as her attention was called off, she looked with an expression of astonishment upon her person, and "mother, (said she) am I in the body? I thought I was with my Savior." When asked if she would not be moved (which had been her frequent habit until the last three days,) "No, no," said she, "I lay on down."

"Jesus can make a dying bed
Feel soft as downy pillows are."

Again, when asked if she did not suffer, (a presumption which her terrible disease would seem to make almost certain,) "No" said she, "my body is dead; my arms have no feeling. O, this is spirit, this is spirit. O that I could tell you what I enjoy; but you will know it soon." To her mother and another friend, she said, "It will be but a short parting; you will join me soon." And then she sang,

"When we've been there ten thousand years,
Bright shining as the sun,
We're no less days to sing God's praise,
Than when we first begun."

A short time before her last breath, she said, "My lips grow stiff, I cannot speak plain. The room is growing dark now; I cannot see your faces. But O, that brightness, that brightness! There will be no night there. Tell me, my soul, can this be death? O, how peaceful, peaceful. Death has no sting. No, mother, there is no sting to death. I wish I could express what I feel." A minute or two before expiring, she was heard to say "Come, come," and something more that was lost in a whisper, and she sweetly fell asleep in Jesus with a countenance of calm delight, the last impress and suffusion of that happy spirit.

"'Tis done! and now she's happy!—the glad soul
Has not a wish uncrown'd. How calm the exit!
Night dews fall not more gently to the ground;
Nor weary, worn-out winds expire so soft."

Let me die the death of the righteous, and let my last end be like hers.

It was the afternoon of the holy Sabbath when this dear disciple was taken to glory. She had said in the morning, "The angels would take her home before night." And when they proposed to move her head, thinking it might give relief, "O no, no," said she "you will disturb those thousand angels."

Eleven years before, a dear sister of hers had died at the early age of eight years, leaving blessed evidence of dying in the Lord; an account of whom was published in the Sunday School Instructor. Adeline often spoke of her, and this Sabbath, she told her mother, "To-day she should be with her father and Mary." There they now are in heaven, with crowns of gold, and palms in their hands, singing, Worthy is the Lamb. Two younger sisters, whom Adeline affectionately intreated to love the Savior, the pious mother and elder daughter survive.—May they form a re-united, happy family, in the everlasting kingdom of our Lord.

A single remark is all that need be added to these brief notices of the happy death of one of God's hidden suffering saints. How desirable to the Christian pilgrim is such an end. Desirable as a significant seal of Christ's presence and favor; as a proof to the world of the power of religion, and as the most satisfactory consolation to surviving friends. Christ manifesting himself to the dying, seems the more precious to the living. Faith triumphs over the agonies of dissolution, preaches a sermon to beholders that none can deride, gain-say or resist. And friends willingly part with their loved ones, when they can be seen thus to enter into the joy of their Lord. The dying of the unreconciled is dreadful to them and their friends whether it be with severe physical pains or not. For them we weep bitter tears. But lamentation and death are swallowed up in victory through faith in Christ. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." H. T. C.

Hallowell, Sept. 23.

Death of Mrs. Susan Prescott.

The death of the individual whose name stands at the head of this article has already been announced, as having taken place at her son's, W. R. Prescott, in Hallowell, Sept. 27th, 1842, at the age of 54. Mrs. P. was born in Winthrop, April 7th, 1788, where her aged mother still resides amid a circle of endeared relatives and friends. For the last thirty years, she has been a resident of Augusta, and her departure is considered as a public loss, and worthy of such a notice.

In quite early youth Mrs. P. was characterized by the manifestations of strong and vigorous powers of mind. She possessed an extraordinary taste for reading, and a retentive memory, which was especially apparent through her whole life.

The summer succeeding her 16th year, her attention was called to the subject of religion, by a personal conversation with Rev. P. Pillsbury, while that servant of God was on a visit at her father's. For a considerable length of time, she was deeply impressed with a sense of her own character as a sinner, and the purity and holiness of the devine law, but fled at last, with trembling haste and confidence, to the atonement of Christ, for salvation and eternal life. Her views of the preciousness of Christ's forgiving love were clear and satisfactory; and

"Her tongue broke out in unknown strains,
And sung surprising grace."

She immediately united with the Baptist church in Readfield; subsequently she became a member of the church in East Winthrop, where she continued her church relation till the organization of the Baptist church in Augusta, which occurred in 1831, becoming then one of its members. In this church she has always been useful. She possessed great clearness and discrimination in her doctrinal views, and great power in expressing them. Before avowing any sentiment, she was sure she had a "Thus said the Lord" and guarded her sentimens always by abundance of scripture proofs. In sentiment, Mrs. P. was a Baptist, firm and decided, yet liberal and kind.—She was a Baptist only because, with the bible in her hand, she could be nothing else. Her sentiments, however, were always defended with a kind and christian spirit, and never obtruded upon the attention of those to whom they were unwelcome. She was hence beloved among all denominations. Her heart was susceptible of the tenderest emotions for the welfare of sinners; and her prayers were frequent and fervent for their salvation. As a bible-class teacher, Sister P. had few superiors, if, indeed, many equals. She marked well her position; she was always mistress of her lession which was given to her class, and possessed a rare talent for expounding it; she was often exceedingly happy in her methods of illustration, and always received the close attention, love and affection of her scholars. Her absence from our Sabbath School is deeply regretted. As a church, we look upon her death as the close of a brilliant career of usefulness in this department of christian effort. Indeed, there was no department of christian effort in which our beloved sister was not engaged. The Bible, Tract, Anti-Slavery and Missionary causes shared largely in her benevolent affections. For the advancement of these objects she would most fervently pray and zealously labor. Respecting the cause of Anti-Slavery, in which she was quite early engaged she would frequently speak with interest and affection; and expressed her solemn conviction "that the arm of the Lord would yet be stretched out for the deliverance of the captive slave."

The sickness which terminated her useful life was peculiar—the disorder mainly affecting the brain. She however retained her senses the most of her time for the first few weeks of her confinement. Her dying bed was that of a christian. She was calm, peaceful, and sweetly reconciled to the will of God. There was no feverish excitement, but a placidness and unfeigned trust in her Saviour, which a world receding did not move. Said she, at one time, when very low, to a friend, "O, how precious is the Saviour! How precious! how precious" repeating it "is the Saviour!" She was tenderly attached to her friends. For their sake she would have prefered to remain here, and for the sake of her connection with the church, in the prosperity of which she ever felt the liveliest interest; but for the glory of the of the Saviour, and her own unspeakable gain, she freely chose to depart. Her departure, anticipated, was the fruition of that sweet passage upon which she delighted to reflect—"Blessed are the dead who die in the Lord, from henceforth: yea, saith the Spirit, they may rest from their labors, and their works do follow them."

Beloved children, a bereaved church, and a large circle of relatives, as well as all who were acquainted with her, now deplore her departure. She will be greatly missed in the chamber of sickness, in the conference of the church, in the Sabbath School, in the circle of benevolent labor for the down-trodden and oppressed; yea, and more than all, her death creates the widest chasm within the circle of her own family. There, with benignant smile, and provident care, and unwithering piety, she was the charm of the circle. But she has gone to the reward of the faithful.

Her funeral was attended from the Baptist meeting house in Augusta, at which place a numerous audience was assembled to pay the last office of respect to one who by moral worth, held a large place in the affections of the whole community. The sermon upon the occasion was from Psalm 31—4th, 5th: "For thou art my strength; into thine hand I commit my spirit; thou hast redeemed me, O Lord God of truth." This text was selected, as eminently expressive of the peculiar frame of feelings with which the deceased was possessed during her sickness, and the calmness with which she died. An affecting funeral prayer was offered at the house of Dea. Prescott, previously to removing the corpse to Augusta, by Eld. J. H. Smith; and Bro. Fuller, of the Methodist church, offered the first prayer at the meeting-house. The funeral occasion was one of deep solemnity, and many were the falling tears shed while the audience took the last look of the remains of the true Christian.

E. R. WARREN.

Augusta, Oct. 15th, 1842.

FORCE OF HABIT.—Girard's old porter still clings to the tenantless walls of that old building. Twenty-nine years has been a constant attendant there, both under the old United States Bank, Mr. Girard, and more recently the Girard Bank. Having been retained under all these various institutions, and became a part even of the fixture there, he still clings to it, and nothing can alienate him from its cold walls. Day and night he may be seen at his post, either sweeping the marble steps of that institution, or sitting in a contemplative mood in the little adjoining lodge. Poor man, what revulsions in his trade.—[Evening Courier.]

COL. TODD.

We are happy to see that at a public dinner recently given at St. Petersburg, the speech of our minister, Col. Todd, gave universal satisfaction. Indeed we have learned from a variety of sources that the country has not a more efficient servant abroad; he is on extremely good terms with the ministers of the other powers, and being a military man, is a greater favorite of the Emperor than any of his predecessors; this he turns to the best account, by letting no opportunity pass of introducing to the notice of his majesty the different inventions and improvements of his countrymen. We embrace the present opportunity of contradicting (on the authority of a gentleman lately returned from St. Petersburg,) the ridiculous story which appeared in the papers some time since; so utterly false was it that the Col. actually recieved the compliments of the Emperor for his superior horsemanship on the occasion in question.—[Georgetown Advocate.]

EXTRAORDINARY CLAIM.—It is stated by the Worcester Ægis, that P. P. F. Degrand, Esq. of Boston has recently presented and defended a claim upon the Western Railroad Corporation for $200,000, as compensation for services rendered by him in seeking the assistance of the State by grant from the legislature. The Board of Directors have unanimously refused this allowance at all, and Mr. Degrand has asked legal advice, and intends to bring his claim before a court of justice.

From the Boston Times Extra.

ARRIVAL OF THE CALEDONIA.

THIRTEEN DAYS LATER.

The Steamship CALEDONIA, Capt. E. G. Lott, arrived at her wharf, East Boston, on Wednesday morning at 9 1-2 o'clock. She sailed from Liverpool on the 19th, and brings news thirteen days later from Europe. We give below all the news of interest or importance.

Money is very plenty both at London and Paris.

The English Parliment stands prorogued to the 11th November.

In China the British troops had taken possession of another large town, Chapoo, but the season for military operations was slipping away, and there is talk of deferring the grand push Northward until next year. The accounts from this theatre of British operations are very meagre.

The British Government are actively engaged in repairing the fort at Gibraltar.

The Porte has resolved to maintain the Government of Syria, and Omer Pacha was appointed.

Louis Philippe, on the 6th of October, entered into the 79th year of his age.

The American ship Fairfield had arrived at Gibraltar, with the news that the difficulty between the United States and the Emperor of Morocco had been settled to the satisfaction of both countries.

The Ottoman Porte had rejected a project presented by the great powers for the pacification of Lebanon.

At Birmingham they are predicting "a hard winter" from indications given by the birds in their movements, as our western neighbors are from the movements of their squirrels.

THE MORMONITES.—Between 20 and 30 families, who resided in the potteries and neighborhood, set off from Longport on Sunday, in a boat for Liverpool, with the intention of embarking at that port for the new settlement of the Mormonites, "Latter Day Saints," in the United States.

AMERICAN PRODUCE IN LIVERPOOL.—The quantity of American Tobacco on hand in Liverpool was so large that it was found necessary to procure additional storehouses for its storage. There was upwards of 11,000 hhds. and packages already stowed in the old establishment. The reason assigned for this is the lessened demand for cotton—the lands before used in the growing of this latter article being now employed for the growth of tobacco.

ECONOMY.—Noah Webster says, that by substituting the word *to* for *unto*, in his version of the Bible, he has saved 34 pages of close letter press.

EXTENT OF OUR FISHERIES.—On Friday, *one hundred and fifty* fishing vessels sailed from the single port of Gloucester.—*Boston Post.*

Arrived last Saturday.—About 1000 passengers in New York from Europe.

THE STEAMER BANGOR arrived at Gibraltar on the 30th ult., and immediately commenced towing vessels.

PROSPECTUS OF THE FARM HOUSE OF THE XIX CENTURY, OR ENCYCLOPEDIA OF PRACTICAL AGRICULTURE, containing the best mode of culture adopted in France, England, Germany, and Flanders; full practical instructions to guide the small cultivator, the farmer, the director, and the large proprietor in the improvement of an estate; the general principle of agriculture, and the culture of all the useful plants; the training of domestic animals, and the veterinary art; the description of the various arts relating to agriculture; rural implements and buildings; the management and improvement of vines, fruit trees, timber, and forest, tanks, &c.; the economy, organization, and direction of a rural establishment; and finally, legislation as applied to agriculture; closing with a table of contents alphabetically arranged; a list of figures, abbreviations, and authorities cited.

An Elementary, Complete, and Methodical Course of Rural Economy, with more than two thousand Engravings, representing the various Implements, Machines, sets of Apparatus, Breeds of Animals, Trees, Shrubs, and Plants, Rural Buildings, etc. Digested and revised by a Committee of scientific and practical agriculturists, belonging to the Agricultural Society of France, under the direction of M. T. Bailey, Member of the Societies of Agriculture and Horticulture. Translated from the French, with Notes adapting it to the use of Farmers in the United States of America, by Elizur Wright, Jr., formerly Professor of Mathematics and Natural Philosophy in the Western Reserve College, Translator of La Fontaine's Fables, &c.

Agriculture is the foundation of all human arts—the art for which man was made, and the perfection of which is his chief happines and glory as the lord temporal of this planet. Of this sublime art, all other arts and sciences are but satellites, their business being to wait on, enlighten, and adorn it with their moonshine. Consequently, no man more than the agriculturist needs the full use of his brains, and a perfect command of all the treasures of human experience. So the farmers of the United States view the matter; and in presenting them with a translation of the celebrated Maison Rustique, of the French, we have no doubt of their hearty support. It is the work of all works on *practical* agricultural—the most scientific, clear, and comprehensive. France has long excelled in *profitable* farming. This is the *source* of her wealth. England is rich by her coals and commerce. Her agriculture is splendid, but sometimes costs more than it comes to. Those who have fortunes to *spend* may buy the works of Marshall, Dickson, Arthur, Young, Loudon, &c., but those who wish to *get* a fortune out of the soil will find the French writers better able to show them the way. The excellence of French Elementary works is well known to all teachers. For centuries, the Maison Rustique has been, in France, the standard elementary work—the spelling book and grammar of farming. The present edition for "the nineteenth century," has been re-written and brought up with the "march of mind," by sixty of the ablest "*agronomes*" of France. It has all the light of the latest improvements, not only in France, but in all Europe.

William Cobbett, one of the most successful farmers both in England and America, who wrote the best English style and the best French grammar that ever was, valued the Maison Rustique, not only as an encyclopedia of farming, but as a means of *educating his children.* He was his own schoolmaster. In winter evenings his family resolved itself into a school, and he thus speaks of the use he then made of this work:—

"Our book of never failing resource was the French Maison Rustique, or Farm House, which it is said was the book that first tempted Duguesnois (I think it was his name,) the famous physician in the reign of Louis XIV., to learn to read. Here are all the four-legged animals, from the horse down to the mouse, portraits and all; all the modes of rearing, managing and using the tame ones, and of destroying those that are mischievous; all the various traps, springs, nets; all the labors of the field and garden exhibited, as well as the rest, in plates; and there was I, in any leisure moments, to join this inquisitive groupe, to read the French, and tell them what it meaned in English, when the picture did not sufficiently explain itself. I never have been without a copy of this book for forty years, except during the time that I was fleeing from the dungeons of Castlereagh and Sidmouth in 1817, and when I got to Long Island, the first book I bought was another Maison Rustique."—*Advice to Young Men, Art.* 291.

Of the qualifications of the translator, it may be said that he is a practical farmer, and in regard to his translation of La Fontaine, which has been re-printed in England, an English reviewer confesses that he "does not know the English writer who could have done it better."

TERMS.—The work will be published as a semi-monthly periodical, in numbers of 56 pages, octavo, each 25 cents, and when completed will contain forty numbers, at $10.

Five dollars paid in advance for the first 20 Numbers, shall entitle subscribers to the remaining 20 Numbers for four dollars:—

Or, nine dollars in smaller sums, if not less than $1,) regularly advanced during the course of publication, shall entitle to the same reduction.

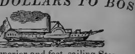
The 1st No. will be issued on the 1st July, 1842.

All orders and remittances should be addressed to S. S. HASKELL, Publisher, 138 Fulton St. New York.

New York, June 1, 1842.

Kennebec and Boston Steam Navigation, 1842.

THREE DOLLARS TO BOSTON.



The superior and fast sailing Steamer,

J. W. RICHMOND,

NATHANIEL KIMBALL, Master,

WILL, until further notice, run as follows:—leave Steamboat Wharf, HALLOWELL, every MON-DAY and THURSDAY, at half past 2, Gardiner at and Bath at 6 o'clock P.M.—Returning, leave north T Wharf, Boston, every TUESDAY and FRIDAY 7 o'clock P. M.

FARE from Hallowell and Gardiner, $3 00 } M
" " Bath, 2 50 } Ex

Good carriages will be in readiness on the arrival of the Boat, to convey passengers to Augusta, Waterville, Norridgewock, Vassalboro', Readfield, Wilton, Farmington, &c. Travellers wishing to visit Quebec, find this a very expeditious route, as a good Stage regularly between Augusta and Quebec twice a week.

CAUTION.

The public are hereby cautioned against sending packages of money by persons in any way connected with this Boat, as the proprietors will not be held responsible for any packages so sent.

HOWARD & PAGE, Agents.

Hallowell, March 24, 1842.

Vegetable Syrup,

FOR FEMALES ENCIENTE,

THE most safe and effectual remedy for lessening the pains and sufferings attendant on parturient women that has ever been discovered.

The most delicate female may use it without the fear of injury to herself or offspring.

The proprietor has in his possession many letters showing that it fully answers the purpose for which it is recommended, not only in lessening pain and rendering the process of labor more easy and safe but in promoting the speedy recovery of the mother after confinement.

Directions for using it, &c., are briefly stated in a small pamphlet that accompanies each bottle; in which are certificates from Physicians, who have prescribed it, and other gentlemen whose wives have used it.

Pamphlets may be had gratis of Agents by those who are desirous of farther information.

Prepared by S. PAGE, Druggist, Hallowell, to whom orders may be directed.

It is also for sale by the dozen or single bottle by C. STIMPSON & REED, No. 114, State Street, Boston.

J. E. Ladd,	Druggist	Augusta.
Chas. Tarbell,	"	Gardiner
J. Alden,	"	Waterv.
Nath'l Weld,	"	Bath.
G. Williston,	"	Brunswick
A. Carter,	"	Portland.
Ch. E. Becket,	"	Portland.
Geo. W. Holden,	"	Bangor.
Wm. O. Poor,	"	Belfast.
Dr. J. A. Berry,		Saco.
T. Fogg & Co.,		Thomaston
R. S. Blasdell,		E. "
Edmund Dana,		Wiscasset
C. Church, Jr.		Phillips.
H. B. Lovejoy,		Fayette.
John Sides,		Waldoboro'
S. W. Bates,		Norridgewock
Wm. Noyes.		Winthrop.
John W. Perkins,		Farmington.

SEARS'

Genuine Vegetable Pulmonary Balsam

SYRUP OF LIVERWORT.

NOT only the cheapest, but probably the best medicine in use for the cure of COUGHS, COLDS, ASTHMA, PHTHISIC, INFLUENZA, and other diseases of the Lungs. Recommended by many Physicians in their practice, and has been used by more than One Hundred Thousand persons within a few years, effecting some of the most astonishing cures, as will be seen by the bill of directions accompanying each bottle of the medicine; even those who have been given up by their Physicians and friends as incurable with "CONSUMPTIONS" have been restored to perfect health by its use. It has had a very extensive sale, and the demand is increasing. It secures the confidence of those who once become acquainted with its efficacy. By many families it is kept constantly, and should be by all who are subject to Coughs or Colds. If seasonable application be made to this syrup, and the directions strictly followed, the patient will not be disappointed in his expectations.

The proprietor and manufacturer of this medicine, S. PAGE, Druggist, Hallowell, would not offer it to the public if he was not fully convinced of its being a valuable remedy for all the diseases of the lungs for which it is recommended. It is sold at the low and reasonable price of 37 1-2 cents per bottle.

Each genuine bottle is enclosed in a blue wrapper, on which is a red label, signed by S. PAGE.

It is also for sale by the gross or dozen in Boston, by W. C. Stimpson & Reed and E. & F. King; in Dover, N. H. by W. B. Smith; in Montpelier, V., by E. P. Prentiss; in the County of Kennbec by all the Druggists in Augusta, Gardiner and Waterville, Alfred Sewall, Hallowell X Roads, L. Davis, Readfield Corner; H. B. Lovejoy, Fayette; Ira Thing, Mt. Vernon; B. Page and D. Wyman, Jr., Belgrade; George Cross and Tho's Fry, Vassalboro'; F. Shaw & Co., C. Russ, China; Blackwell & Totman, Clinton; A Stanley and S. Brown, Monmouth; H. Dearborn, Pittston; Pope and A. Bryant, Windsor; S. C. Moulton and B. Dunn & Co., Wayne; N. Harris, Greene; Jesse L. Laine, Leeds, and at some store in all the principal towns in this State.

Wilton Factory.

THE proprietors of the Wilton Manufacturing Company would respectfully inform the public that their factory is now ready to receive WOOL to manufacture cloth for customers. Wool will be manufactured on shares or by the yard at the following prices, viz:—

Cassimeres, from	35 to 45 c'ts per	yard.	
Common fulled cloth,	33 to 42	do	do
Satinetts, *including warp*,	30 to 37½	"	do
Blankets, *2 yards wide*,	33 to 42	do	do
Flannel,	17 to 33	do	do
Pressed cloth,	25		do

The foregoing will be the prices if the wool is taken and the cloth delivered at the factory; if left with agents two cents per yard will be added;—cloths will be kept on hand to exchange for wool.

Wool Carding and Cloth Dressing done as usual.—The proprietors will hold themselves responsible for all work that goes out of their hands unfaithfully done.

JOSIAH PERHAM, Jr. Agent.

East Wilton, June, 1842. 48tf

Wholesale and Retail Boot and Shoe Store,

HALLOWELL, MAINE,

PAUL STICKNEY

HAS constantly on hand a large supply of Ladies', Misses, and Childreus' MOROCCO and KID SHOES of all descriptions direct from the Manufacturers in Massachusetts, ordered expressly for Retail Trade. Also,

Ladies' French Kid Slips and Ties
Gent's fine Calfskin Sewed and Pegged Boots
Goat and Sealskin do do do
Thick Boots and Shoes
Morocco Shoes and Pumps
Kid and Morocco skins
Philadelphia and N. York Sole leather
Deer-skin Bindings, Facing skins
Binding and Shoe Thread
Jewett's Blackball, Paste Blacking
Boot Nails, and almost every article usually kept in a Shoe Store.

As above, Ladies' Fur MUFFS and BOAS, Mens' and boys' Fur and Hair Seal CAPS.

The subscriber having been in the Shoe business for a long time and formed an extensive acquaintance with the Manufacturers in Massachusetts and elsewhere—has facilities for purchasing equal to any other dealer in Maine, and pledges himself to sell by the case, dozen or single pair, any article in his line, as cheap as they can be purchased in Boston.

July, 1842.